

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX.

JACKSON, MISSISSIPPI, MAY 17, 1917

NEW SERIES, VOL. XIX, NO. 20

Great Britain now joins the prohibition column to the extent of forbidding the use of grain for making alcoholic liquors.

Three-fourths of the people of South America it is said, cannot read and write. This is a sample of Roman Catholic education.

The committee on consolidation among Northern Baptists have set a day preceding their convention for debating the question. Good idea.

In this issue will be found a summary by Dr. V. I. Masters of the year's work of the Home Mission Board. It is exceedingly interesting and gratifying. We hope no one will fail to read it.

Rev. H. R. Holcomb and Singer M. J. Babbitt will hold a meeting in North Side Baptist church, Mobile, beginning May 27th, in a specially constructed tabernacle. Pastor Fendley asks to be remembered in prayer.

Bread or booze is the question which is before the Washington administration now. Shall we save the millions of bushels of grain for bread, which is annually being converted into liquor? It is a question of having bread or doing without.

The following secured enough subscribers to The Record to pay their way to the convention in New Orleans: R. A. Eddleman, Mrs. A. C. Furr, J. E. Kinsey, J. R. Russell, and J. A. Ousley. We hope they will find in the convention a great blessing and a great joy.

Hillman College commencement sermon will be preached at Clinton, May 27th by Rev. E. D. Solomon, pastor of Fifteenth avenue church, Meridian. On Monday night, Prof. Edgar Godbold will deliver the annual literary address. These are two favorites in Clinton, and will be heard gladly.

The First Baptist church, Vicksburg, gave \$220 to home and foreign missions. They send the pastor and his wife to the convention. There have been twenty-three additions to the church in the past four months. Budget Brother N. T. Tull spoke to the church Sunday night. Pastor Kimbrough wears a broad smile on his face. He will assist Pastor Allen in a meeting at Second church, Columbus, in June.

A mayor in an Indiana town objected to having a flag raised for fear it might hurt somebody's feelings. The sooner it is known whose feelings are hurt in that way, the quicker they can be put in jail. But we opine there are some preachers who are afraid to preach God's truth for fear somebody's feelings will be hurt. The preacher who is afraid and the people who are hurt by the preaching of the truth belong on the same side of the fence.

The pastors in the city of Jackson in association with Brother J. R. Carter and others, have been holding services out at the orphanage on Sunday afternoons. The interest has grown and the number of Baptists have so increased in that neighborhood that they have decided to organize a church and build a house. A good lot has been given, and more than half enough money has been promised to build a \$4,000 house on Bailey avenue. The plan is to have a pastor for half time until they are able to do better.

There is nothing more illusive or puzzling than figures. They can be made to prove almost anything that you want to prove. That does not reflect upon the honesty of the figures or the figurer, but it does show how pliable are figures to the opinion of the figurer. For example, Dr. Livingston Johnson, former mission secretary of North Carolina, undertakes to show how the discussion of mission methods has hurt collections since 1914. But Dr. Love's figures show that foreign mission gifts dropped two years before that in one year, nearly \$37,000. That was before the discussion of methods began. On the other hand, the drop in the time from 1914 to 1916 was contemporaneous with the raising of the Judson Centennial fund which with many was substituted for the gifts to the current support. It was also contemporaneous with the war in Europe which seriously affected business in this country. In that same time, for example, The Baptist Record lost 2,000 subscribers, where it had gained 2,000 in the two years previous. Figures are queer, or we are all a little queer. You can prove anything you wish with figures, but you can't always make the other man see it.

God only knows where we would have been in the South if it had not been for the Southern Baptist Theological Seminary, very lately re-inforced by the Southwestern Baptist Theological Seminary. But I count any man near-sighted who believes that these two seminaries are enough to train leaders for the nearly three million Baptists in the South. My conviction is, that we need another. And then, possibly, we need institutions not of the grade of our seminaries, but adjusted to the immediate wants of the great masses of people. These should be placed here and yonder, according to the needs of distinct sections. If the denomination is ever to attain its greatest possible efficiency, it must adjust, educationally, in two directions constantly, up to the best standards in education, and down and out to come in touch with the great mass of people. We are in a great deal more danger of missing it on the last point than on the first.—J. B. Gambrell, in Baptist Standard.

The commencement program of the Southern Baptist Theological Seminary at Louisville includes in its list of speakers the following names: President Clarence A. Barbour, D. D., Rochester, N. Y., who will preach the baccalaureate sermon Sunday night, May 27th, in the Walnut street Baptist church; Rev. W. F. Yarbrough, D. D., of Montgomery, Ala., who will give the missionary address on Monday, May 28th, at 10:30 a. m., in Norton Hall chapel; Rev. W. F. Powell, D. D., of Chattanooga, Tenn., who will deliver the alumni address on Tuesday, May 29, at 10:30 a. m., in the chapel of Norton Hall. The graduating exercises, with addresses by graduates and the conferring of degrees, will take place on Tuesday, May 29th, at 8 p. m., in the Walnut street Baptist church.

Dr. Judah P. Feldman, pastor of the First church, Gulfport, registers a proper protest against an expression which was in last week's Record, "They can beat the Jews." It was a mistake of ours to permit an expression to be inserted which is offensive to a race of people with the most honorable history and for whom we entertain great respect. Dr. Feldman is himself a Christian Jew with a justifiable race pride and is doing splendid service in his field.

Five states went beyond their apportionment for foreign missions.

Last week's edition of the Baptist Standard was a particularly good one. It was meant to be taken to the convention and is worthy of it.

A new volume is just published of the series of expositions of the Bible, by Dr. B. H. Carroll. This one includes the epistles of Colossians, Ephesians and Hebrews. The price is \$1.75 net.

Dr. Henry L. Moorehouse, whose labors for the Home Mission Society of the Northern Baptists have built him an enduring and worthy monument among American Baptists, fell on sleep, May 5th.

The Record is in receipt of an invitation to the commencement of Mississippi Woman's College, Saturday evening, May 26th. There are seventeen literary graduates, three in piano, one in expression and three in home science. This is a fine showing for a four-year-old institution.

The First church at Corinth had a great meeting and the pastor rejoices that they are on higher ground. A debt of \$15,000 was paid on the church building and \$3,000 was raised to rebuild the parsonage recently destroyed by fire. Rev. W. A. McComb came away rejoicing in the Lord.

Paul did not get immediately everything he prayed for, but this did not hinder his faith in God. He prayed often to be permitted to go to Rome, but he was long hindered. This did not stop him from praying or cause him to abandon his purposes. He prayed his way through. His experience taught him that he might teach others.

The Baptist Memorial Hospital in Memphis has been running at full capacity for several months. There is not enough hospital room in the city to satisfy the demands, and the new wing becomes a necessity. About \$20,000 are now in the treasury, \$40,000 have been pledged, but it will require \$200,000 to complete the addition. A good many have been sending in linen for use of patients.

A French soldier, Eugene DeFall, owes his life to a Testament which he had been wearing over his heart, and in which is imbedded the bullet that would have meant his death. In the front of the Testament is the inscription, "Presented by an American Sunday School Scholar." This is one of the more than 1,300,000 Testaments and gospels which have been given to the soldiers of Europe by the Sunday School children of America, through the World's Sunday School Association.

In every Christian's life there are weak places, due to former sins or inherited tendencies or to a disordered physical condition or his present surroundings. It may be a weakened will, a depraved appetite, a vicious temper or some other weakness. But this is the very sort of thing the Holy Spirit was designed to correct. He helpeth our infirmities. It is against these very weak spots that God has provided in the gift of the Holy Spirit. You are entitled to draw upon Him for whatever is needed to overcome these weaknesses. The law of the Spirit of life in Christ hath made us free from the law of sin and death.

BAPTIST OPPORTUNITY AND OBLIGATION.

(Address by G. A. Lofton, D. D.)

The strength of Baptist opportunity is based in the rectitude of Baptist principles. "Be sure you are right and then go ahead." We do not act upon the presumption of probability. If the New Testament is true and susceptible of interpretation, Baptists are reasonably certain that they are right in their position of Faith and Order. We are not handicapped by any doubt or fear of our position as being untenable; nor that it is susceptible of controversy in comparison with others. We do not realize that revelation is so chaotic or ragged-edged along denominational lines that anything well intended may be right, and that Baptists are simply one of a number of competitive sects emulating each other in the great work of the kingdom, according to some divine purpose. In the nature of human ignorance and preference, this is apparently true, but not true as a necessary fact growing out of revelation itself. It is granted that others hold much of the truth, the spirit and the zeal of the Gospel—that, with and in spite of their errors, they have done much for the salvation and elevation of the world; but they have been largely indebted to Baptist principles and achievement, which otherwise untrammelled and under full sway, would have already conquered the world, in all probability.

If other denominations had the advantage of Baptists that Baptists have of them, in the scripturalness of their position, there would be no Baptists; and if Baptists had the zeal of aggression that those afflicted with error always have, there would, sooner or later, be nobody else but Baptists. In the nature of things this latter ideal may never be attainable till the millenium, but with the conscious rectitude of Baptist position, Baptists have the ground and strength of opportunity which no other people have on earth. Unfortunately this fact seems, too often, to have been the source of indifference. "Ease of Zion," through the pride of self-satisfaction and self-congratulation, and hence, through a false reliance upon God, to take care of his truth and to give the kingdom to the "little flock." Baptist sentiment has been too often crystalized in the axiom: "The truth, the whole truth and nothing but the truth"—with the emphasis on the latter part of the axiom. A Damascus blade is perfectly useless hanging on the wall. The most astounding fact is the lack of zeal and aggression in those who love to quote the passage: "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of work, that no man shall glory."

In view of this fact apparent in Paul's day, the apostle had to combat the deadly sin of anti-nomianism—after his great argument for salvation by grace, through justification by faith; and reflashd the electric light of our baptism on the subject when he demonstrated that the Christian dead and buried with Christ to sin, was alive to God and

should walk in newness of life. The anti-nomian Baptist has no opportunity. He always forgets the second part of the passage I have just quoted: "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." The curse of the Baptist denomination is the anti-nomian.

The adventagous opportunity of the Baptists is the greatest in their history, and it behooves us to beware that it has not reached its culmination. De are wont to say that until the 19th century—specially the 20th century—Baptists never had a full and free chance. This is largely true, and yet the worst chances Baptists ever had have been their best opportunities, always utilized under the worst apparent conditions. Bonds and stocks and prisons and swords and stakes offered their finest opportunities through the bloody centuries, and when the spiritual and civil swords of their enemies slackened, the Paulicians and the Albigenses and the Waldenes and the later Anabaptists spread like locusts over the countries of Asia and Europe. Persecution only "dragged them into fame (and ministers) and chased them up to heaven," as they multiplied by dying out and rising again until the Baptists of England, at last, planted their banner upon the walls of London and upon the shores of America, never to be taken down till it should wave from every valley and mountain top of this lost world.

Persecution and death were the opportunity of the Baptist sthrough the past centuries; and they wrought the mightiest results of their history and advancement through the grinding mill of suffering and sacrifice that left the grist of Baptist principle and practice we, historically, feed on and feed to others in these "weak, piping times of peace." We do not want such opportunities as these now; we ought not to need them, and yet perhaps, something of those ancient tests of our spirit and doctrine and practice, would strengthen our backbone, harden our nerve and intensify our zeal. When Baptists lose their normal state of persecution in some form they will, to that extent, lose opportunity. When we cease to be "the sect, everywhere, spoken against"—our opportunity at best will lose its character and identity in the common sea of other opportunities, and the Baptist people will form only a preferential denomination among others who shall have, at least, reached the goal of their ambition to reduce us to the dead level of a common sectarianism.

The Baptist opportunity of more modern times began with the missionary, Sunday school and educational initiatives of the 18th century in England and in this country. Those were our first grand changes at aggression upon world-wide plans; our scheme has wrought a revolution of progress no less stupendous among other denominations than ourselves. Baptist ideals have set the world free in civil, religious and social economy, and the world has captured our scheme and, in many respects, has rivaled, if not outstripped us in our work of evangelism and education and civilization. Glory to God for

all the good that blessed the world; but, of all people in the world, the Baptists should have done more out of their own divine discoveries and inventions. They have done mightily. I rejoice and thank God for Baptist achievement but the wonder is that while Roger Williams and Morgan Edwards, and William Carey, and John Fox, and Adairam Judson and Luther Rice and the Baptists of the Revolution set the world on fire, they did not set the whole Baptist denomination on fire and have it all aflame by this time. Baptists accomplish more for their investment of talent, money and zeal than any other people in the world, and this very fact is the worst commentary that can be made upon what the Baptists have not achieved. Oh, if one half the Baptists knew this the day of their visitation, the world would scarcely "hold" them in a century.

There never was such a day as this to the Baptists, and there will never be such another if the Baptists do not seize upon their ideals and utilize their initiatives already revolutionizing the world. They do not appreciate themselves, much less their Christ, if they do not. All honor and glory to the men and women of this and every other day that caught the Baptist vision, and reached for the future, and pressed for the prize of Baptist progress; but think of the vast army in the tents of Isreal—resting upon their pallets, listening to the thunders of battle and the shouts of victory and to the bugle call of duty—and yet scarcely willing to get up and join in the pursuit and spoil of the enemy. They give nothing, do nothing go nowhere. Panama is opening, commerce is shifting south, population is increasing, immigration is crowding our shores and our cities, social problems are multiplying, the heathern world is opening and calling aloud help, scientific infidelity is stealing into high places, the devil is multiplying attractions, ideas and ideals are restive and revolutionary—a hundred motives appeal to Baptists, in this period, and in this country to

—"be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

Baptists never had such an opportunity to preach their doctrines and press their denominational claims upon the world. Absolutely free, with an open pulpit and a denominational press, the peer of any in the world—with colleges and seminaries solidly equipped for religious education—with a Sunday school system unsurpassed in its facilities for the instruction of young and rising generations—the Baptists possess an evangelical and educational force qualified to teach the truth to all the world and meet all its errors and heresies. This work is being largely done but not sufficiently done. The careful and judicious training of pastors and of Sunday school superintendents and teachers along denominational lines is of absolute necessity. It takes doctrinal inculcation and practice in the church, in the Sunday school, in the home and from house to

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DEACON DIGGER'S EXPERIMENT.

(By Billie.)

Farmer Digger was a new man since he had begun to put some new thought and method into his farming. The best farm papers and magazines were on the table and many a spare moment availed to get new ideas from those who were successful. Lady Digger found many things in the journals to help her in her house work, in the kitchen, chicken yard and everywhere. Farmer Digger and John were all the time on the alert for hopeful suggestions, and they were living as they had never lived before.

"Father," said John one night after a hard day's work, "I am afraid we are getting lopsided in our reading."

"How is that, son?" asked the father.

"Well, we are enjoying our reading and study of better farm methods and keeping in touch with what all the best men are doing on the farm, and we have succeeded in getting our neighbors to read, too, along these lines, but do you know we don't take a religious paper, and there are not half a dozen families in the church that take one. It seems to me if we are going to have a really live church membership that will continue to be active and earnest we must have a reading people. How many members of our church take the Record?"

"Well, now since you mention it, John, I guess you are about right. We are letting the things of the world get about all of our time and study. Guess we had better send in our subscription to a paper, hadn't we?"

"Father, I have been thinking for some time along this line of getting our people to read more about our religious work. Ever since we have put on the Budget in our church an idea has been going through my head. I know as well as I know anything that we must know if we do. It will be impossible for us to keep up the interest in the church unless our people read something for themselves. Now, my plan is a simple one, it seems to me. It is about time for us to make out our new budget for the coming year. Let's try an experiment. There are at least 75 families in our church that do not take a religious paper. Now, suppose we add say \$150 to our budget for next year with the understanding that our State Denominational paper goes into every home. I believe there is no other investment that would pay as great an income. What do you think of it?"

"Well, John, that's a new one, but I see your idea. It's worth trying anyway," and Deacon Digger went off to work with the proposition revolving in his mind.

At the next business meeting, the time when arrangements were to be made for the coming year's budget for the Mt. Pisgah church, Deacon Digger made a little speech somewhat as follows:

"Brother Moderator: You all know what a joy I have had in my life in being business-like for my Master. But I feel keenly my need of more knowledge, and I am sure you all feel the same way. Our Baptist paper does not go into half a dozen homes and I

feel sure there could not come a greater blessing to us than for us to read more of the activities of our denominational life. Some of you, perhaps, think you are not able to take our Baptist paper, but it is largely because you do not feel the need of it. Now, what I want to suggest is that we put our Baptist paper on our budget for the year, and every family in the church get it a year free, and read it. I believe it will quicken our spiritual life as but few things will do. We had planned to make a considerable advance in our budget for next year, and I move that we add \$150 for a year's subscription to each family."

All seemed to take very kindly to the new idea—all except old Deacon Brown, and he was known to oppose every idea that even remotely seemed to suggest any expenditure of money, or any kind of progressive movement for that matter. But the motion was carried almost unanimously, and the clerk was instructed to prepare the list of names and the papers ordered at once.

Perhaps we shall see in a later article how the plan worked.

ARE BAPTIST SCHOOLS WORTH WHILE

W. A. Wilson.

This ought to be a vital question. Its thoughtful and prayerful consideration ought to awaken deep interest and serious concern. If it is not worth while, if the state-supported schools, colleges and universities can just as well do the work of education, would it not be better for us to avail ourselves of their advantages than to be continually oppressed with the expenditure of so much money, so much mental energy and soul-racking anxiety, and so much of the self sacrifice of those who are engaged in the promotion of Christian education?

A prominent Baptist, who is a graduate of Columbia University, and who is now prominent in business circles and in the legal profession, remarked in a conversation recently: "There are in Missouri nine state supported educational institutions, not counting the many excellent high schools. These have constantly increasing annual appropriations. These appropriations will provide for educational advantages and equipment which our denominational schools cannot expect to reach. Under such conditions, is money spent in denominational schools a wise or safe investment?" Is it worth while? We can not ignore this question nor accuse those asking such questions of being disloyal. Many are saying: "It hardly seems just that, having been already taxed to support state schools, we should be expected to tax ourselves or allow our church to tax us for the support of church schools."

Many others whose denominational loyalty and self-sacrifice can be counted on in other lines of Christian service are turned from the support of our schools because of the seeming impossibilities of their success. There are many who are otherwise considered good Baptists, that are utterly indifferent as to the support and patronage of our own schools, and indifferent as to whether

their children attend school at all. It is well for us to reiterate and re-emphasize some of the reasons for Baptist schools in particular, and for Christian education in general.

Leadership.

It would be useless to depend upon our state schools for leadership. This is not the function of the state school; but is the function of the Christian school. It would bring about confusion and discord for our state schools to attempt to develop leadership in the various religious denominations or to assume the function of instruction in doctrine and duties. It is significant that, of the American missionaries on the foreign field, 84.3 per cent received their religious impressions and training in denominational colleges. Of those engaged in home missions 84.8 per cent received their training in denominational colleges. About 81 per cent of the ministers of all denominations received their training in denominational colleges. On careful investigation it will be found that a very large percentage of the workers in the various lines of Christian effort, such as the Sunday school, young people's societies, Y. M. C. A. and Y. W. C. A. work, workers in charities, social settlement, etc., were educated in Christian colleges.

Moral and Spiritual Uplift.

In many of the callings, professions and business positions in which well rounded symmetrical character, moral integrity, dependable habits, and other characteristics of highest personal worth are involved, the denominational colleges have furnished the largest proportion. This is apparent from a careful study of the college affiliation of the presidents of the United States, the judges of the Supreme Court, the members of Congress and those who stand highest in other official or civil positions. This is true because our Christian colleges look toward the educational development of the whole man—the intellectual, moral and spiritual. Our state schools, though ever so good and ever so well equipped for intellectual development, do not and cannot compare with our smaller church schools in the moral and spiritual.

Far be it from us to charge our many excellent state schools of being godless, yet it is admitted that it is not the function of the state school to teach religion or to take God into account in the study of material, physical or spiritual phenomena.

To eliminate the divine in art is to rob poetry, painting and music of their inspiration; to leave God out is to deprive philosophy of its highest teaching; to reduce education to the cold hard facts of science is to leave the mind in the maze of doubt and uncertainty. We need God, Christ, the Bible, Christian doctrine, Christian ethics, civic righteousness, Christian self-sacrifice and activity at the foundation of the highest morality and the highest manhood.

Safeguard.

The denominational college is the great safeguard to the various systems of state education. We must not forget that more than half of the students in this country are enrolled in Christian colleges. We must not forget the further fact of our educa-

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EDITORIAL.

OTHER WAR PROFITS.

Better than patriotism, or unity or effi-
ciency is this last and chief benefit which we
speak of as coming to us from the war, name-
ly, a **Realizing Sense of God**. What profit
is it if "God is not far from any one of us,"
if we have not the ability or the desire to
see Him. It is true that "He is nigh unto all
that call upon Him," but so many never call
on Him until they are in trouble. The prom-
ise is still good "if we draw nigh to God,
He will draw nigh to us." But how few are
bending the energies of their minds and
hearts to have a closer walk with God. We
have even quit singing the old song, "O For
a Closer Walk With God." It is very evi-
dent that for several years the multitude has
been headed in the other direction and the
pull of the spiritual leaders has not been suf-
ficiently strong to turn the human tide to
God.

Now God has come in with a new instru-
ment of awakening and a new call to atten-
tion. People who have lived an easy, indolent
life are now summoned out of sleep to hear the
voice of God. We are learning that we are
not the masters of our own lives, and that
we can not shape our plans and control our
own interests without reference to God. We
see that there is a power outside of and
above ourselves upon whom we are depen-
dent even in the minutest matters in our
lives. We are so accustomed to have what
we wish that we are annoyed when we look
the prices of necessity in the face and are
told that there are some things we must pre-
pare to do without. It gives us a sense of
helplessness when we find that we must re-
arrange all our business plans and hold them
subject to change and the approval of a
power beyond our control. We begin to cast
about to see if we haven't forgotten some-
thing; if we haven't overlooked some invis-
ible agent in the operation of the world, and
learn that this is God. To some the hymn
written by England's poet in celebration of
the queen's diamond jubilee had a strange
sound, but many have learned the appropri-
ateness of its refrain, "Lest we forget, lest
we forget." When we feel the pillars in

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which we have trusted begin to totter, we
look about for the power that is shaking
them. When the foundations tremble, we be-
gin to hear the voice of him who said, "I
will shake not the earth only but also the
heavens." The men in the days of Isaiah
and Jeremiah chided the prophets for their
warnings and mocked at their call to re-
pentance, but they soon heard the thunder-
ous call of hostile armies on the march and
felt the stroke of steel about their ears. Men
sometimes are deaf to the still small voice
until the fire and the earthquake have driven
them to bay.

To the children of God, the time of their
need is the time of the revelation of His
tender mercy. He is our refuge in the time
of the storm. He will come to us with fresh
support in the time when our hearts are anx-
ious. He will mean more and be more to us
now than in the times of peace and ease. We
will test him more genuinely and fre-
quently now than ever before. There will be
a new note of appeal in the prayers of His
saints and a new confidence born of tender
and intimate knowledge of His mercy. A
sense of need brings us to Him in a more
earnest supplication; a sense of dependence
makes us lean upon Him more heavily. We
will carry our sorrows to Him and He will
not disappoint us. It will be strange if we
do not have a revival more genuine, deep and
widespread than ever known in the world,
because of individual repentance, conviction
and earnest seeking after God. The grip
of the world will be shaken loose from the
hearts of those whose citizenship is in heaven.
Every prophet of the Old Testament, after
describing the woes that shall come upon the
land concludes with a vision of the glory
that should follow. The breaking up of the
sea and the coming of the wind driven clouds
is followed by the joyous harvest of righte-
ousness and the coming in of the Kingdom
of God.

GLIMPSES OF HEAVEN.

One cannot fail to see in the last chapters
of Revelation that much of the joy and glory
of heaven is in the transfigured and perfect-
ed character of the saints themselves. It is
the unveiling, the loosing and manifestation
of the hidden truth and forces that have
been received and allowed silently to work in
the hearts and lives of God's people while on
earth. The glory spoken of is the revealing
of the sons of God, their real sonship, their
likeness to Him their identity of nature and
the similarity of all their moral qualities to
Him. "Then shall the righteous shine forth
as the sun in the kingdom of their Father."

This ought to be repeated in order that men
may know that they are now surely making
their own heavens. The beautiful garments
that shall be worn are the righteous acts of
the saints.

The description which John gave of what
he saw is that the bride had the glory of God,
not only that she reflected His glory which
shone upon her, but that she radiated from
her own person the glory and beauty of holi-
ness that shone in and through her. Her
light was like unto a stone most precious, a
jasper stone, clear as crystal. This is another

way of saying the same thing as Paul, "that
we should be holy and without blemish be-
fore Him in love." John saw the finished
work about which Paul had spoken.

The absolute security of the saved is
shown in the great walls and strong founda-
tions. These foundations have the names of
the twelve apostles of the Lamb. The basis
of our security is in the work and teaching
of those men who were eye witnesses of His
glory and of His resurrection. Our faith and
hope are secured by the truth which they
taught. The walls are high, for it will be
voted that they extend upward as high as
they are horizontally: "The length and the
breadth and the height thereof are equal." Their ability to protect is as great as their
capacity to contain, fifteen hundred miles in
every direction. A city with skyscrapers like
that and with that extent will certainly con-
tain a countless host of people, whose eternal
security is the testimony of those who spoke
for the Lord.

The gates of the city attract attention for
they indicate the means of entrance. They
are all of the same material and each is a
solid pearl. One does not have to be a theo-
logical professor to see that they stand for
the Lord Jesus Christ. From whatever di-
rection the people come, from whatever lo-
cality or moral condition there is only one
way into the holy city, through surrender to
and faith in Him. And it is in Him alone, for
the gate is not made up partly of Him and
partly of other agencies or claims. There is
nothing to be added, nothing necessary and
nothing possible as a passport into the New
Jerusalem but Jesus. There is an angel or
messenger at every gate to invite men in and
teach and persuade them (Rev. 21:12); and
the gates are in every direction, north,
south, east and west. They are open to all
who come from every nation under heaven.
They are never closed. There is no night
there in which activity ceases.

The city is of gold, even the streets being
refined gold till they are like transparent
glass. The most precious and imperishable
materials go into the making of it. Only
those things are there which stand the test
of time. The acid test of tribulation and the
fires of persecution. That which has been
the standard of values in the world of busi-
ness becomes the symbol of the things that
are really and permanently valuable. When
all earthly values perish, the qualities that go
into the making of Christian character will
remain imperishable.

One other feature of the New Jerusalem is
that there is no temple and no source of light
but the original light in the eternal God
and in His Son who is the lamp thereof. The
ordinary means of instruction and of acquir-
ing knowledge will be superseded. Even the
temple, which stands for all the usual aids
to worship will be unnecessary for the mani-
fest presence of God himself renders all in-
termediary agencies superfluous.

HELL A NECESSITY.

Some of those who dispute the existence of
hell are foremost in readiness to consign
their adversaries to its tortures. Good men

and bad alike have an instinctive sense of justice. It is a fundamental article of every man's faith that the establishment and preservation of justice is necessary to the perpetuity of being or the possibility of happiness. The stronger and more healthful this sense of justice the more virile, aggressive and prosperous is the race or nation. Nothing could so undermine the hope or destroy the ambition of a people as to believe that justice is impossible or uncertain. This fear is father to mob law and anarchism. The Romans had for one of their proverbs and axioms of government, "justitia fiat coelum ruat," which we have adopted as "Let justice be done though the heavens fall." The heavens and the earth are in no danger as long as we maintain the standard according to this motto.

Justice always insures to the benefit of the righteous, though it may result in the suffering of the wicked. The punishment of wrong doing is only one effect of justice, though a necessary and inevitable effect. Justice cannot work favorably to the righteous without visiting suffering upon the unrighteous. The only safety for those who wish to live right is in the punishment of those who won't. The failure to punish wrong doing is an injustice therefore to the one doing right. It not only discourages right doing but renders it impossible. Honest and orderly business could not be carried on if no punishment were visited on those who would wreck it by dishonest competition. The forger must be punished or the honest business man is helpless against him. The jails are a necessity to safeguard society. Their presence, even when empty is the assurance of protection. Life and property would be exceedingly cheap in any state where there is no jail or penitentiary. The man who opposes them is an enemy of government, a destroyer of society and a traitor to the fundamental sense of justice.

These things are said not to argue their truth, or because they need to be proven, but because they bear upon the point under discussion: The necessity of hell. Hell is as much a necessity in the government of God as jails and penitentiaries are in the affairs of men. The orderly continuance of the universe is impossible without a hell, since the introduction of sin. The sense of justice necessitates it and the existence of righteousness and happiness and peace depend upon it. The maturity of sin is the opening of the doors of hell. "Sin when it is full grown bringeth forth death." We sometimes speak of "poetic justice," but all justice is poetic if by this we mean that the act and the consequences rhyme; that they are alike in nature and quality and that one follows the other with rhythmical measured tread.

Let no one be uneasy for fear that hell will be a place for the visitation of indiscriminate and irresponsible wrath. Hell is where every unsaved man gets that and only that which he deserves. It is a place of eternal, unchangeable and inexorable justice. The rich man who lifted up his eyes being in torment, had no complaint to make against the justice of God. It is the sense of deserving wraht that helps to make hell what it is.

Heaven is a gift of grace; hell is a necessity of justice. But for the interposing mercy of God there would be no escaping the certainty of hell. But by the infinite goodness of God, and his justice to us through the atonement of Christ, there is no necessity for anybody's going to hell. He warns us to flee the wrath to come and lay hold of the hope set before us. This is the season of mercy and grace; Jesus is passing by. But when life's short day is over the door of hope is closed, for Abraham said to the rich man; "There is a great gulf fixed, so that none may cross over from thence."

The Foreign and Home Boards are to be congratulated on their good year's work. The Home Board did splendidly in paying off half of the debt of last year. That is thirty-five thousand dollars more was raised this year than the current expense account. The Foreign Mission Board paid off an accumulated indebtedness of \$190,000 and had only \$40,000 debt for this year, that is less than half the debt made on the previous year's work. Surely another year will put us square financially in both Home and Foreign Missions. We can do better in Mississippi. It isn't right for other states to have to make up our deficit.

In foreign lands, as in the home land, the atmosphere of the school counts for quite as much as the instruction. In our Baptist schools at home and abroad our young men and women associate with those with whom they are to associate in their life work, and sit under the instruction of men who know the genius and history of our denomination. We send our boys to Baptist colleges not because there is such a thing as Baptist algebra or Baptist chemistry, but because there are such things as Baptist companionship, Baptist historical associations, Baptist heroism, Baptist enthusiasm and Baptist loyalty. Our Baptist students in foreign mission lands need this Baptist atmosphere quite as much as they need instruction in mathematics and the sciences. Before going in for union theological seminaries abroad why not test it out by having Crozer unite with Princeton Colgate and Rochester with Union, and Newton with Andover? This could be done with less danger to our students than would accompany union theological work in foreign fields, for our Baptist boys here are reared in Baptist homes and have Baptist blood in their veins and know what they believe, while our Baptist boys abroad have none of these advantages. Let us not rob these boys of the privilege that we ourselves have had. We believe in Baptist theological seminaries at home and abroad.—The Watchman Examiner.

The astounding announcement is made by Dr. Engel, an alderman of Berlin, that there million illegitimate children have been born in Germany since the beginning of the war in 1914, and that this number is being increased in Berlin at the rate of 20,000 annually. The revolting thing about it is that the German government is encouraging this sort of thing. Dr. Engle says: "Only a vigorous,

rich increase in child birth can make up for the enormous loss of life which the war brings us daily. The increase in population must, therefore, be recognized as one of the most important problems of the future. To continue the increase in population we are forced to consider the illegitimate birth, which is already 10 per cent of the normal rate. The war compels us, also, whether we wish it or not, to consider this kind of increase in population in the future in a kinder manner. Our object must be to better the situation for the illegitimate child." Illegitimate children in the cities have increased 15 per cent, in 1914 to 45 per cent, in 1916. Working girls are made to believe that it is their duty to become mothers in order to show their loyalty to the country. The government proposes to take care of them and of their children if they will consent to become mothers and by a special act of the reichstag it is proposed to make the children take the names of their mothers and to legalize illegitimate child-bearing. This is the blackest spot in modern civilization, and means the undoing of the German race. The sacrifice of virtue of womanhood in order to victory for a crowned head is inexpressibly revolting.—Christian Index.

CHRISTIAN TRAINING FOR MILITARY CAMPS.

The Moody Bible Institute of Chicago has lent one of its professors, E. O. Sellers, to the International Y. M. C. A. for evangelistic service in the English camps. The institute is desirous of living up to its pseudonym of "The West Point of Christian Service" by being prepared for any demand on its student body for workers in United States camps in the evangelistic field, or through the channel of the Red Cross or in other ways. Some of its graduates at the close of the last term were called into Christian work in the army and others are expecting service as chaplains in the navy. The training is entirely free for Christian men and women of any state, nation or denomination when references are satisfactory. Catalogs are sent free on application.

THE BUDGET TEXT BOOK.

The Baptist Sunday School Board of Nashville, Tenn., is now publishing "A Manual of Baptist Church Organization and Methods," which will be the text book approved by the Southern Baptist Convention for the study of church methods and church finance. The book endorses the budget system as now being adopted by our churches in Mississippi, and gives the subject a thorough treatment.

I have a copy of the book in manuscript, and can give it my full endorsement in advance of publication. Every pastor in the State should secure a copy of the Manual, and use it in the study courses in his church. The book will cost sixty cents in cloth, and possibly cheaper if published in paper binding.

As knowledge is the basis of interest, we must inform our people on the important subject of kingdom finance. The cause of our Master demands it.

N. T. TULL.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

The Southern Baptist Convention and Denominational Progress.

The meeting of the Southern Baptist Convention in New Orleans May 16th-21st will perhaps be one of the most significant meetings in its history. We have come to the time in our history when some questions have got to be settled if we would make further progress. These questions have been before us for some time and they will be up for discussion and settlement at the convention in New Orleans. We must definitely decide what we are going to do with our mission work. We have tinkered with the machinery long enough. If we can't fix it, let's throw it away and get a new machine, that is if it needs fixing, which is the serious doubt of many, if not more of our leaders.

The Baptist Standard of Texas has a symposium on "Past Achievements and Present Tasks" in which a number of our leading men express themselves as to the supreme task now before us. Dr. Mullens thinks that we ought "to give attention to the great world opportunity which is now presented to Southern Baptist for the expansion of our mission work." Dr. F. C. McConnell, of Atlanta, Ga., thinks that the "Convention must summon the educational host to concert of purpose and action. When the time comes," says he, "We must have and shall have a great Southern University." Dr. Hight C. Moore, of Raleigh, N. C., thinks that the urgent thing at "New Orleans is to join in a comprehensive program for the wisest, quickest, most powerful Baptist impact upon the strategic points in the new democratic world that will emerge after the war." And is of the opinion that the "New Orleans Convention is likely to mark for us a decisive hour. Dr. George W. McDaniel, of Richmond, Va., thinks that the "biggest opportunity for Baptist is in Russia." Dr. McGloth, of Louisville, Ky., thinks the same thing. Dr. M. E. Dodd, of Shreveport, La., joins with the others in thinking that the "coming Convention ought to enlarge its Foreign Mission program." There is only one reference in the whole list of writers to a change in machinery. Boyce Taylor, of Murray, Ky., says "the most urgent task now before Southern Baptist is the adjustment of antiquated machinery and methods so as to conform to the standards and demands of present conditions." He then proceeds to suggest that the Home Board be abolished and that the work in Cuba, Panama and among the foreigners be turned over to the Foreign Board; that evangelism, enlistment and churchbuilding be turned over to the State Boards, and that the educational work be turned over to the Sunday School Board. He feels also that the Convention ought to adopt the Budget plan and that every State ought to guarantee to the Foreign Board the amount assumed for missions so that the Foreign Mission Board would become an ad-

ministration agency giving its whole time and attention to the work of administering the funds sent up. He says "this is the supreme task before Southern Baptist at the Convention, and all others to come until it is settled."

These statements, coming from our leading men distributed all over the territory of the Southern Baptist Convention, give some idea of what our people are thinging about. It seems to be the preponderance of feeling that our mission work should have the right of way, and as Joshua Levering says, "we should plan for a progressive program looking forward and not looking backward."

I feel that Mississippi Baptists are a unit in believing that the work ought to go forward. I am sure, also, that there are some questions which will never be settled by discussion. The viewpoints of the constituency of the Convention are at such oblique angles that it is going to take more than a denominational pow-wow to cause them to see things together. For several years now we have been discussing the question of methods. Several efficiency committees have been appointed and have made their reports. We have another committee to make its report this year, and the report of this committee, as published, will be as unsatisfactory to the constituency of the Convention as any report that any Efficiency Committee has ever made. In fact, I doubt seriously if a committee could be selected who could possibly draft a report that would be satisfactory. Southern Baptists have been putting the emphasis for the last few Conventions on the wrong things. In the place of emphasizing the work and calling attention to the great opportunity now open to them for service, they have been quibbling over methods and plans.

It seems to me that the Convention in New Orleans ought to be characterized by deep spiritual and consecrated thought. If there ever was a time in the history of our country when God's people should pray, now is the time. I feel that if we could turn the few days that we shall be together in New Orleans into a great prayer meeting, and spend hour after hour in earnest prayer to Almighty God for light and for leadership, that we would come nearer settling all the perplexing problems that confront us than by another method. I would therefore suggest that those of us who go from Mississippi to the Convention go there for the purpose of thinking things together. And above all let us pray God for his blessings upon our work.

The Florida Baptist Witness reports that some of the potatoes raised at the Baptist Orphanage weighed a pound. Come Brother Witness, how many does it take to weigh the pound?

ARE BAPTIST SCHOOLS WORTH WHILE

(Continued from page 3)

tinal history, that state education is of comparatively recent origin. Christian education commenced with the colonies. Their chief purpose was to furnish educated ministers and Christian workers. This was so stated in the charters of Harvard, Yale, Brown, and other colleges and universities. It is worthy of remark that far-seeing and loyal Baptists had a worthy part in these beginnings of the educational movements in this country. To these movements and the educational sentiment created by them our public school system and our great state universities largely owe their existence. Before the introduction of state schools, the public had to depend, for an educated citizenship, upon the work of these church schools and colleges. Our whole country owes a debt of gratitude to the patriotism and Christian enterprise of the founders and promoters of our denominational colleges. Some of the great presidents and teachers in our state universities were educated in these struggling church schools, and even yet their "salt hath not lost its savor," in the preserving and wholesome influences exerted upon the moral standards of state schools. The Christian college helps the state college—makes the state college more religious. The state college sometimes gives to the Christian college high standards and inspires to greater equipment and efficiency. Each ought to recognize mutual helpfulness and dependence. Should our state institutions become, as is sometimes the case, too much under the control of political demagogues, or drift too far from safe moral standards, our Christian colleges are to prove the safeguard and bulwark of education and civic righteousness.

Evangelistic.

The Christian college is worth while as an evangelistic force. A large majority of the students here become Christians, and early in life become possessed with Christian ideals and actuated to Christian activities. These are soon recognized in the various spheres into which they enter after leaving college. The whole college training thus becomes a kingdom force. Those who invest in the building and endowment of our Christian schools are giving their money not for the personal benefit of the students who may attend, but to lives and influences that will go on compounding and reduplicating themselves as long as the time shall last.

Bible Basis.

Christian education is worth while because it has its foundation in the Old Testament. In Gen. 18:19 we read: "For I have known him to the end that he may command his children and his household after him that they may keep the way of Jehovah to do righteousness and justice." It has its foundation and inspiration in the New Testament in the commission of Christ to go into all the world to preach and to teach or make disciples. The carrying out of Christ's commission has been greatly retarded because up to the last century, an important part of the commission, that of Christian Education, has been neglected. The new emphasis and application

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of Christ's commission and growing passion for world-wide evangelism are accounted for, and are made possible, largely by the existence and influence of Christian schools.

Baptist Policy.

Baptist schools are worth while because of the very nature of Baptist teaching and polity. Baptists believe more than any others, in the all-sufficient, and ultimate authority of the Bible in matters of faith and practice, regenerated church membership, the non-sacramental and symbolic character of the ordinances, local self-government, the right of private judgment in the interpretation of the Scriptures, the separation of church and state, religious liberty, freedom of conscience, voluntary co-operation in the various religious activities—all these and many other distinctive and differentiating beliefs and characteristics of Baptists, make it highly important, if we would perpetuate the principles maintained through history, by self-sacrifice, glorious martyrdom and triumphant achievement, to acquaint our young people with these principles and to educate them into the belief that they are worth while.—Word and Way.

To His Excellency, President Woodrow Wilson, Washington, D. C.:

In keeping with the recommendations made by you to the nation toward the conservation of our food stuffs, and the securing from our civilians and the army and navy of the highest possible efficiency during the dreadful struggle, entered upon by this nation in its war with Germany, we beg leave to recommend most earnestly that you give the weight of your great influence toward the passage by Congress of bills providing for the total prohibition of the manufacture, transportation, sale, or possession of vinous, spirituous, malt and intoxicating liquors of all kinds for and during the period of this war.

Our foodstuffs would be conserved and our efficiency increased by such legislation.

The millions of bushels of grain consumed annually in the manufacture of such liquors would go far toward relieving the situation, and reducing the price of such foodstuffs to where people who are poor and of moderate means can purchase it in sufficient amount.

The experience of the nations at war in Europe has demonstrated that the maximum efficiency of all both civilian population and soldiery, is obtained through total prohibition.

We heartily commend you in all of your efforts in behalf of this nation, and we would uphold your hands in every way possible.

We pray the direction of Almighty God upon you in your task.

Respectfully submitted,
Headquarters committee

W. T. RATLIFF,

I. C. ENOCHS,

T. B. LAMPTON,

H. M. KING,

T. M. HEDERMAN,

W. M. BUIE,

W. C. WELLS,

T. J. BAILEY,

Superintendent.

BAPTIST OPPORTUNITY AND OBLIGATION.

(Continued from page 2)

house—by a zealous, wise and constant propagandism, in order to make and keep and develop Baptists.

The opportunity to build up churches and have flourishing congregations which make Baptists by association and eclat, is good so far as it goes, but there are thousands of Baptists from preference, or bias, and comparatively few from enlightenment and principle. To make and hold true and great Baptists is a matter of education. Our children and young people must be effectively taught our doctrines and our B. Y. P. U. and our Sunday school afford us the finest opportunity for the purpose. To this end we ought to have a Baptist catechism for the children and a simple, elementary work on theology for our young people.

Baptist opportunity can only be parallel with loyalty to Christ. We can make no compromise with popular sentiment or methods for the sake of ostentations or doubtful success. The truth in love must be the principle of action and appression; but it must be that love which rejoiceth not in unrighteousness, but in the truth. Love is a principle as well as a passion, and the object of love's delight must be subordinate to love's faithfulness. Fidelity to the truth—to the whole truth—must be the soul of opportunity, and opportunity thus utilized and inspired is not only certain of success but of permanent and eternal success. Gold, silver and precious stones—not wood, hay and stubble—must be the Baptist building on the everlasting foundation—Christ. Errors have greatly succeeded in the use of opportunities and will so continue to succeed, but the most fearful picture in John's Revelation is the final destruction of anti-Christ, the greatest success of error in history. Our success may be slow and limited, with the best use of our opportunities, but love, patience, wisdom, fidelity and perseverance will be sure to win the greatest Baptist reward in the use of opportunity.

A word in conclusion as to Baptist responsibility and obligation. These words involve each other—though not synonymous. Accountability involves obligation and obligation involves accountability. The Baptist claim of orthodoxy and the claim of orthodoxy on Baptists impose a supreme burden of responsibility and obligation which lies upon no other people in all the world. It is the two fold burden of integrity and efficiency. The truth as in Jesus and the maintenance and propagandism of this truth create an obligation and a responsibility that angels might tremble to assume. To be a Baptist is a glorious but fearful assumption, and to be a Baptist leader is dangerous by the very height of the position he occupies. He stands upon Mt. Zion, breathing the atmosphere of the Spirit and clothed in the sun light of the Son of God. He is the interpreter and proclaimer and the exemplification of the everlasting gospel—of the faith delivered once for all to the saints; and responsibility and obligation can find no high-

er claim than the bond of duty involved in the Baptist ministry.

To be sure, "the church is the pillar and ground of the truth," but in all the history of Christianity no church has been true, great and efficient without leadership and no leadership has been true, great and efficient except as the servant of Christ, and the servant of the church for Christ's sake. Personal or denominational pride, ambition or self-seeking, may be literalistically orthodox, without Baptist spirit or practice, and whether Baptist, individual or leader or church, the truth must be in love, guided by wisdom, promulgated with power and clothed in the evangelistical spirit. At all events, we need mighty Baptist leadership, and most largely responsibility and obligation lie on the favored and qualified leader who knows the truth, loves Christ and serves his brethren according to the gospel.

Responsibility and obligation are measured only by the truth and its importance to the world. The orthodox interpretation and practice of that truth is not mathematical or mechanical, but it is spiritual and dynamic. Mathematical exactitude and mechanical uniformity, without the spirit and the power of God is the grining skeleton of a dead orthodoxy. The gospel is above mathematics and mechanics. It broadens and deepens and permeates with the life and energy of God through spiritual inculcation, and however true that we must accurately measure the letter, the spirit of the word must breathe through the letter, animate by the letter and make the letter effective as a vital instrument's power upon the soul and the world. Sound words sound doctrine are absolutely essential to revelation and conduct, but without the spirit of love and life they are sounding brass and tinkling cymbal. Responsibility and obligation, in order to truth and its importance, require of Baptists, above all other people, the spirit of the gospel and its dynamic exercise.

Finally, Baptist responsibility and obligation require of us, above all other people, the light of example. The salt of the earth, the light of the world, we are the most useless people, when the salt loses its savor and the lamp goes out. The true Baptist is the mightiest giant and hero who strides the earth; the most pitiable and helpless object, when unfaithful and worthless. No such a light shines upon the mountain top of time as a true Baptist church, the poorest little, flickering tallow candle, when useless, inactive and at war. The world judges of our orthodoxy by what we are and do, and when we are doing no better than than other people, or worse our orthodoxy is a stumbling block in the eyes of the world. Our Our Anabaptist forefathers were stigmatized as heretics and so put to death, but the one invariable testimony of their enemies was that they were godly, faithful, industrious, loved each other and went cheerfully to the stake for their principles. Baptist example is the measure of the force of their orthodoxy in the light of the world; and our success will never go an inch beyond our character and conduct among men.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor, Jackson
 MISS FANNIE TRAYLOR, Auxiliary Leader, Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School, Hattiesburg
 MRS. H. E. KENT, Personal Service Leader, Forest
 MISS M. M. LACKEY, Corresponding Secretary-Treasurer, Jackson

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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.

All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

The great Convention is in session today. Do not forget to pray for the body and your representatives there.

A letter is being sent to each society president and secretary in the state, a copy of which is on this page. Last something should prevent your officer from bringing it before the society please you take this copy of the Record to the next meeting and read it. Then if you do not hear what your suggested apportionment is, write this office. Everybody wants to have a part this quarter.

Do you believe in prayer?

On April 16th, just two weeks before the books were to close your secretary added up all amounts that had been sent in for Home and Foreign Missions. She then wrote on a slip of paper the following: "Need for Foreign Missions, \$3,178.32. For Home Missions \$5,759.59. Keep on praying." This was dated and hung on a hook in the office. We closed our books out of debt.

Yes, we closed our books out of debt, and are grateful. But to this good day—and this the 11th of May—reports are still coming in! We got a goodly number this very morning. However, we are all going to do better this training school quarter and have our collections rounded up and reports in by July 25th.

Please Read This to Your Society at the Next Meeting.

My Dear Sister:—The new quarter is here. We have just rounded up Home and Foreign Missions. Doubtless, we would like to pause and take a "long breath." But the devil never pauses. Then dare we?

This quarter is given to "Christian Education." Our special object is the training school. The "father" of the school was a Mississippian, Brother E. Z. Simmons, missionary to China. Let us, his native state, honor his memory by donating our offerings to the school as a memorial to him. Will we not be happy to know that our gifts go to such a definitely beautiful purpose?

We want to raise the entire apportionment suggested for us this quarter. Therefore your secretary is asking such a part from each society as she feels that society can give.

Beloved, there are two reasons why we should "clear the slate" this quarter: First,

we earnestly hope all churches will adopt the "Budget" by the State Convention, and we want our training school apportionment out of the way. Second, we have no mission collection this quarter. Will you do four things when you get this letter:

1. Read it over till you are in full sympathy with the request.
2. Then read it to your women and urge their sympathy.
3. All of you earnestly pray for the project.
4. Appoint committees who will see each member of your church. Allow everybody to have a part in the work.

Having done this I know you will respond nobly before the close of the quarter.

With abiding faith in each of you,

Your secretary and servant,

M. M. LACKEY.

Missionary Pageant.

The Second Baptist church, Jackson, was crowded beyond its seating capacity last Sunday evening. Many stood up round the walls, in the aisles and even at the windows outside to witness the beautiful Missionary Pageant rendered by the Y. W. A. of Hillman College on this occasion.

Through the kindness of the manager, Mr. M. P. L. Berry, the young ladies of Hillman came over and filled the hour of evening service. Surely a greater missionary sermon was never preached, nor a congregation never listened more earnestly than on this occasion.

The Pageant was prepared by Miss Ernestine Thomae, teacher in Hillman and Mississippi Colleges, and leader of the Y. W. A.'s.

Her own heart burns with missionary zeal, else she could never have pictured the scenes in such living reality as passed before us.

America, with her chorus of gospel singers, first appears upon the rostrum. Following this service of consecrated song, the nations of the world, each represented by some one in costume comes with a plea for the message of God's love. First is Japan, then China, India, Italy, Africa—indeed all papal field both under our foreign and home boards. The Indian and the foreigners in our midst were neither forgotten. Each plea seemed the most importunate; each character the most earnest about her own cause. Each gave not only concrete information but filled the vast audience with inspiration. Not even when the representative of Africa, black as black could be, came forth, was there so much as a smile, save on the faces of a few young children and that lasted but for the moment; for as soon as this child of the dark continent let her voice thrill out with her plea, she was the object of intense sympathy.

Would that many churches over the state could have the privilege of teaching the people by this Pageant.

Rally Day in Central Association.

The Woman's Missionary Union of the Central Association held a Rally at the First Baptist Church, Jackson, Saturday, April 28th. It was a delightful meeting, quickening and deepening the missionary spirit in the hearts of all in attendance.

The key note of spiritual and missionary fervor was struck in beautiful harmony by the three opening addresses. These were delivered by Mrs. Fred Hammaek, associational superintendent; that mother in Israel, Mrs. Dr. J. L. Johnson, and Miss Mary Bell Key, an enthusiastic leader in the First Church Y. W. A.

From then on the convention body dwelt on the mountain top, and the atmosphere was refreshing and invigorating.

Miss Lackey and Miss Traylor with gentle tactfulness and expert leadership, gave direction to the interesting program, covering all the departments fostered by an A 1 Woman's Missionary Union. No church in the Association reported a Union up to the A No. 1 standard. However, this rally has put some of the leaders on their mettle and in one church at least they have gone to work with a new heart and a new purpose.

Two numbers on the program of notable interest were the exhibits featured by the Sunbeams of the Second Church led by Mrs. J. K. Graves and the Girls' Auxiliary of Terry under the leadership of Miss Anna Wolfe. These splendid demonstrations illustrated the value of child training in Christian service, and the cultivation of the mission spirit.

As a pastor I greatly enjoyed the entire program of the day. I learned much about the detail work of the W. M. U. in its many ramifications and endless possibilities. I think I am better qualified to co-operate with them in their good work, for I believe a pastor is the pastor of his entire flock, and ought to know all he possibly can about every undertaking and problem connected with his church.

When voluntary remarks were in order at the close of the program the writer asked the elect ladies if the pastors throughout the association might attend their next quarterly meeting. They graciously and heartily extended the invitation then and there. So the door to the feast will be open to them when Mrs. Hammaek calls her clan for the next rally.

WM. A. BORUM.

An Additional Word.

Dr. Borum's splendid write-up of the Central Association Rally Day finds a welcome place on our page. We are most grateful for it, and for the kindly expressions of his appreciated interest. He failed to mention two features of the day, however, that made toward the interest and pleasure of the W. M. U. Modesty forbade his mentioning the fact that his own splendidly prepared address on "What the Y. W. A. Has Meant to My Church," was considered by the women as of supreme importance, for it was a most helpful deliverance. Then these own Y. W. A.'s of his church prepared and served for the entire audience a most delightful luncheon at the noon hour. It was truly a day filled with good things that will be helpful in future days.

The Baptist New Mexican says a large percent of the church clerks in that new state are women.

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TWO GOOD REMEDIES

WORKING TOGETHER, PRODUCE MARVELLOUS RESULTS.

For instance, Hood's Sarsaparilla, the standard blood purifier, is recommended for conditions that are scrofulous or dependent on impure blood.

Pepton Pills, the new iron tonic, are especially recommended for conditions that are radically or characteristically anemic and nervous.

Many persons suffer from a combination of these conditions. They are afflicted with swellings of the glands, blemishes in the neck, cutaneous eruptions, and sores on different parts of the body, limbs and face, and are beset with pain and nervousness.

If these patients take both Hood's Sarsaparilla (before meals) and Pepton Pills (after meals) they are reasonably sure to derive fourfold benefit. These two great medicines supplement each other, and the use of both, even in cases where only one may appear to be indicated, is of great advantage. Get them from your druggist.

CONFESSING CHRIST.

In confessing Christ we must not only profess Christ at the altar, but we must confess him in our daily life and at all times, for consider what he has given up and suffered for us, he who gave up the glory he had with the Father, was rich, yet for our sake he became poor, was tempted and sorely tried, he was persecuted and died the ignominious death of the cross for us that we might have life and that more abundantly; then, surely such suffering and such sacrifice on his part that has done so much good for us, that we should, through gratitude and love for the Master, give him our lives as a life of service, and surely the most that we can do for him is little enough in return for what he has done for us. Then the question comes, how may we confess him? The answer is "in as much as ye did it unto the least of these, my children, ye did it unto me."

Let the world know where and how we stand, and if any of our friends ask us to take a part in a worldly pleasure, although it may for the moment seem hard to refuse, yet if we deny ourselves we shall have gained a victory over sin and confessed Christ. Our Savior said: "Who-soever shall deny me before men, him will I also deny before my Father, who is in Heaven, but whosoever shall confess me before men, him will I also confess before my Father, who is in Heaven." The call has been sounded, will you show your color? for he that fails to witness or confess Christ in Samaria, in Judea and unto the uttermost parts of the earth is failing to do the great work Christ would have us do. Then let us be faithful, let us be loyal and true to Christ, to our fellow man, to our country and to ourselves, let our lives and light so shine that others may see our good works and be constrained to glorify our Father who is in Heaven.

Fraternalty yours,

R. H. COCKERHAM,
Columbus, Miss.

Mother (to small boy misbehaving at table): "Now, Tommy, why can't you be good?"

Tommy: "I'll be good for a penny."

Mother: "Ah, you want to be bribed. Why can't you be like your father and be good for nothing?"

CORINTH.

We have just closed a very remarkable meeting with the First church.

We had planned for it to be a meeting of large proportions, and far-reaching in its results. But it exceeded by far our expectations; for in every detail it went beyond our planning.

For several years we have had a debt of \$15,000 on our building. Early in the year we decided to have a meeting in the spring that would really revive us to the extent of paying off half our debt. Then we invited Dr. W. A. McComb, of Clinton, to do the preaching, and otherwise help us in our meeting.

I said that the results went beyond our planning. They did! Dr. McComb came and began preaching in that tender and persuasive manner so characteristic of this fine evangelist.

No high pressure methods were injected into the situation; but in nearly every sermon he laid upon our hearts the supreme importance of liquidating the church debt. The details of the debt-paying campaign were turned over to a committee, wise and tactful, from our own membership. While Dr. McComb preached, we all prayed, and the committee worked. With the result that on last Sunday morning, without any public collection at all, the committee announced the entire debt wiped out, and a substantial overplus besides, to go on the rebuilding of the pastorium, which burned on Friday before the meeting began.

Besides this remarkable achievement, the spirituality of our members has been quickened to a marked degree; and quite a number converted and added to our membership, including several fine and promising young men.

Dr. McComb measured well up to his deserved reputation as an evangelist. He is deeply spiritual, conservative, tactful and withal an ideal evangelistic helper. And since he is now giving all his time to this kind of work, it is the desire of the writer that our brethren keep him busy. No pastor will make a mistake in having him in his meeting, for he is the kind that can easily fit into most any kind of a situation.

The singing was in charge of Mrs. E. E. Whitner, Memphis, Tenn., and so delighted were our people with her and so satisfied with her services, that they unanimously invited her to be with us again in our next meeting.

R. S. GAVIN, Pastor.

Visitor (hungry): "And at what time do you have dinner, my little friend?"

Terrible Boy: "Soon as you've gone."—New York Times.

A woman went into one of San Francisco's large dry goods stores and asked to be shown "Patrick's Buttons." She was highly indignant when the girl behind the counter began to giggle. Of course, she meant "Butterick's Patterns."—Pacific Unitarian.

He: "Have you heard my new song, 'The Proposal'?" She: "No. What key is it in?" He: "Be mine-er."—Boston Transcript.

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The World Evangel--The New Evangel

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New Evangel

Published in 1911

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Published in 1913

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Simply get an ounce ointment—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

To the People of Mississippi

I would consider myself an unfaithful servant of the people unless I again urged in the most solemn way possible, the seriousness of the conditions that today, and will in the months to come, confront the people of my State because of the tremendous task before us and the preparations that are imperatively necessary to be made by the American people to meet the responsibilities that have been laid upon us in doing our part and in discharging our duty towards our allies in this great world war.

I have heretofore urged the people to stop waste, conserve their resources and produce all food and feed products possible. The importance and necessity of these matters cannot be exaggerated, but in addition to these, we are called upon by the demands of the common defense, and common cause, to give our time, our means and perhaps our lives to vouchsafe to our children and our children's children the blessings of a free and democratic government. Our great national leaders who are in full possession of all the facts and fully appreciate the tremendous responsibilities and possibilities that lie ahead of us are daily urging our people to arise as one man and throw the full weight of the gigantic strength of this great country with its hundred millions of people against the Imperial Government of Germany which today threatens the very existence of our government. There is something for every man, woman and child to do, and I know that it is only necessary to impress upon them their duty and the imperative needs of our common country and they will at once respond.

In a few days it will become my duty, as Governor of the State, by direction of the President of the United States and American Congress, to appoint a Board of Registration in the eighty-one counties of the State, who will in turn appoint registrars whose duty it will be to enroll the men of Mississippi within certain prescribed age limits who will be called upon to take up arms, in defense of our flag, homes and fireside. This will not be a day of conscript, but it will be a day upon which our country will call for those selected men, and I am sure that no man will refuse to hear the voice of his country in times like these. On the day of general registration it is to be hoped that the mothers, sisters and sweethearts of those who are called will escort them with flags, patriotic songs and words of encouragement, as they march to the various registration points in every nook and corner of our great State. Let the old men, middle aged men and the youth of our country turn out en masse and make this a great day in the history of our State for a patriotic demonstration, for songs and speeches and words of praise for those who have been fortunate enough to be selected to make this sacrifice for the flag and country that we all love so well. I would not have my people mistake the seriousness of the crisis that our country is now facing. We should not feel safe and secure in our own

homes because Germany and her allies are three thousand miles across the seas, for in this day of steam, electricity, air crafts and rapid transportation space has been annihilated and the Imperial Government with her navy, forty years of systematic, efficient and thorough preparation, with an army of eight million of the best trained soldiers on earth, may be knocking at our door at any moment, for if the tide of battle should today turn against our allies in Europe, Germany would take over the British navy and the American people would soon hear the drum beat of an invading foe. Now is the time to strike and strike with all our might. Let the one hundred million Americans strike all at once, and we will give the Imperial Government such a shock that the strength and patriotism of the American Republic, conscious of the righteousness of her cause, will become the silent, but dominating influence of a world power, ruling the world, not for profit or spoil, but with a radiating influence that shall cover its people with the blessings of freedom, peace and happiness like the waters cover the sea.

Because of the dire necessities in which our allies are now placed, because of the scarcity of food and because of the possible shortage that may overtake our own people, let me urge that all of our people set aside one day of each week as meatless day and another as flourless day. This abstinence will weigh largely in the conservation of our supplies of flour and meat, and let me urge the farmers not to sell their hogs, beef and mutton and thereby reduce or exhaust the breeding supply thereof. The prices at present are tempting, but it will be far more profitable to the individual owner and advantageous to the cause of our common country to conserve our live stock and grow them more abundantly. This war may last two, three, five or ten years. God only knows when the day of peace shall come, so let us lay the foundations for this struggle carefully and well, being guided alone by patriotism and prudence.

In view of the conditions I have just stated, I deem it incumbent upon me as the Governor of Mississippi, having the welfare of Mississippians and all citizens of our great Commonwealth at heart, to issue this my Proclamation, urging all patriotic citizens of this State to encourage the officials in the work of recruiting and enlistment, whether under the selective draft system, or by volunteering. I would call upon the elders, by their words of encouragement and patriotism, to let those who are selected for service, or who shall volunteer, understand that this is a struggle, not for aggrandizement or gain, but that our American democratic institutions shall endure and that we may retain our proper place in the world. Let it be instilled into every one that we are in a war against an autocracy which has been preparing for world domination for forty years; has been preparing for the very war in which the world is now engaged, in an ef-

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fort to put democratic government
under the iron heel of autocracy and
to rule the earth and its people by
divine right.

Let our people conserve in every
way their resources. Let waste be
reduced to the lowest minimum. Our
people should exert every effort to
further the great cause in which we
are enlisted by the raising of those
crops which will provide food for us
and our allies during the coming
winter and spring. This will be
needed as much as munitions and
men.

In carrying this most righteous
struggle to a victorious conclusion,
there is no sacrifice too great for us
to make. In this way alone can this
war be won by America and her al-
lies and our common country, the
birthplace of democratic freedom,
kept untainted from rulership by di-
vine right and personal liberty of
mind and body be guaranteed to the
nations of the earth.

In testimony whereof, I have here-
unto set my hand and caused the
Great Seal of the State of Mississippi
to be affixed, this the 8th day of
May, A. D., 1917.

THEO. G. BILBO,
Governor.

JOS. W. POWER,
Secretary of State.

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic.
GROVE'S TASTELESS CHILI TONIC, drives out
Malaria and builds up the system. A true tonic
and sure appetizer. For adults and children. 50c.
Adv.

A PATHETIC REQUEST.

By Ben Cox.

I quote this from a letter which
came to me recently:

"I have a brother 22 years old,
now a junior at the University of
—, who seemingly was convert-
ed when a boy about twelve years
old and has lived a consistent life
since; so much so that two years ago
he gladdened all our hearts with the
announcement that he had felt a call,
greater than his desire, to become a
minister. This had been troubling
him sometime, for he had wished to
be a lawyer and had entered the Uni-
versity with that end in view.

"However, as I said, almost un-
willingly (God's hand seemed to
beckon him to his harvest field) he
had yielded. Then he was a fresh-
man. In his sophomore year doubts
began to arise. Atheist teachers
there propounded questions the boy
could not answer. Learned (?) pro-
fessors taught him the foolishness of
belief in the Bible, the immaculate
conception, the divinity of Christ.
He began to doubt and others doubt-
ed, too. Then finally came a letter
denying his God, his Savior, his Bi-
ble; his belief in the so-called truths
of science, and oh, Mr. Cox, it has
almost broken my mother's heart.
She would have much preferred to
see him dead. We have not told my
father. Won't you help us? Please
pray God that this may be but his
journey through the valley of doubt."

We are very anxious that praying
people everywhere shall join with us
at the throne, not only for this in-
dividual man and his family, but
for the remedying of pernicious sur-
roundings which make such a condi-
tion possible.

BATON ROUGE, LA.

The police jury of East Baton
Rouge parish in the city of Baton
Rouge came to a dead lock on the
question of granting an election as
to whether or not they would retain
the liquor business in any form in
the parish or city. Sentiment seemed
to be in favor of the prohi's.

Dick Carter, the evangelist, who
has been conducting a six weeks' re-
vival in the city of Baton Rouge with
about 3,000 conversions and profes-
sions on the part of sinners and back-
slidden church members to the credit
of the Lord led a band of workers in
the police jury room and turned it
into a prayer meeting hall in a few
moments, which seemed to have tre-
mendous effect on the police jury.

The evangelist himself read a res-
olution which would open up a way
for the voters of the parish to vote
on the liquor question. This resolu-
tion was brought in proper form be-
fore the police jury, which provoked
a very interesting discussion on the
part of the liquor men. The prohi-
bitionists, feeling that they could
carry the resolution, were anxious to
vote on the question. Those who
represent the liquor interest insisted
that they have more time, and finally
worked in a motion after so long a
time to carry the question over to
the next meeting, which we believe,
will result in giving an election on
the liquor question.

It is desired that all Christian
workers here in Baton Rouge, and all
others who read this report all over
this State and other states, to offer
a prayer and write to the police jury-
men, mentioned here below, request-
ing them to cast their ballots at the
meeting of the next police jury in
favor of giving the people an election
on the prohibition question.

Mr. Dougherty, Member Police
Jury, East Baton Rouge Parish, Bat-
on Rouge, La.

Mr. McCabe, Member Police Jury,
East Baton Rouge Parish, Baton
Rouge, La.

Dr. G. W. Sitman, Member Police
Jury, Baton Rouge Parish, Burtville,
La.

May all who read these lines offer
up a prayer in behalf of the praying
mothers and fathers of the city of
Baton Rouge that they might have
strength to accomplish this great
task.
JOHN M. GODBY.

JACKSON COLLEGE COMMENCE- MENT.

May 11-16, 1917.

May 11—Grammar School Exercises
—7:30 p. m.

May 13—Commencement Sermon —
3:30 p. m.—Dr. John E. Ford,
Jacksonville, Fla.

May 14—Oratorical Contest — 3:30
p. m.

May 14—Class Exercises—7:30 p. m.

May 15—Alumni Meeting—3:30
p. m.

May 15—Musical Concert—7:30
p. m.

May 16—Graduating Exercises, the
Awarding of Diplomas—10 a. m.

To all these exercises you are most
cordially invited.

Address Prof. J. H. Calkin, Vicks-
burg, Miss.

Z. T. HUBERT, Pres.

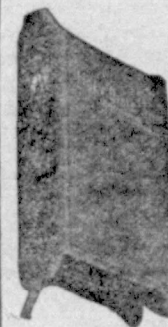
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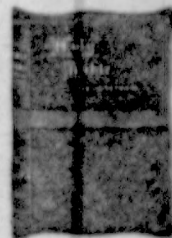
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2 O my God, I cry in th
but thou hearest not; a
night season, and am' not
3 But thou art holy, O
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THE BAPTIST RECORD

JACKSON, MISS.

NEWS IN THE CIRCLE

MARTIN BALL

Evangelist J. A. Scott lately closed a great meeting at Shawnee, Okla. There were 121 additions to the church.

Dr. W. M. Wood, the popular pastor at Mayfield, Ky., addresses the graduating class of Hall-Moody Institute, Martin, Tenn., June 4th.

Rev. C. H. Crosby, of Nashville, Tenn., accepts a call to Elizabethton, same State. The Pastors' Conference commended very highly to his new field.

Rev. J. B. Leavell, of Oxford, is engaged to assist Pastor E. J. Smith in a meeting at South Main street church, Greenwood, S. C., beginning May 22.

All apportionments have been met by the Kentucky W. M. U. The amounts given have not been announced. But the women always do great things.

The church at Milan, Tenn., has secured the services as pastor of Rev. P. E. Gatlin, of Fulton, Ky. The church has just completed a splendid new meeting house.

A meeting has just closed at Belton, S. C., in which Dr. W. W. Landrum, of Louisville, Ky., assisted Pastor A. G. Alderman. Forty-four were received for baptism and several by letter.

In a meeting with Revernmont church, Lynchburg, Va., Pastor O. E. Sams did his own preaching. It resulted in 123 additions. He has been pastor there for 11 years. E. L. Wallace led the music.

A fine meeting has just been closed at Water Valley. Pastor A. A. Walker is happy. He had the assistance of Pastor W. E. Farr, of Blue Mountain. There were 48 additions—40 by baptism.

Mrs. Janie Cree Bose has been elected to the office of corresponding secretary of the Kentucky W. M. U. She succeeds Mrs. Hinkle, who becomes a helpmeet for Rev. W. D. Wakefield.

In the great meeting conducted by President L. R. Scarborough, of the Fort Worth Seminary, at Petersburg, Va., there were 280 professions of faith reported. We do not know how many of these loved the Lord sufficiently to unite with the church.

The Ensley church, Birmingham, Ala., has just enjoyed a gracious revival of religion and ingathering of souls. Evangelist F. D. King, of the Home Board, did the preaching. There were 192 additions—112 by baptism. King goes to Fort Meyers, Fla., as pastor in May.

Evangelist W. A. McComb recently assisted Pastor R. S. Gavin in a meeting at Corinth. In the face of street carnivals, skating rinks, movies, wars and rumors of wars, the Lord gave the victory to His people. Considerable money was raised; and many found the Lord.

Dr. J. W. Lynch, of Athens, Ga., has been selected to preach the commencement sermon at Mercer University, and for the University of Louisiana, and also for the State Normal School at Athens.

Kentucky raised, during the past year, for home and foreign missions \$111,300. Secretary Powell now urges the brethren to press state missions. Our people ought to learn to do things without so much pressure.

What are we going to do with the debt on the Foreign Mission Board this year? It seems Dr. Gray is going to work out the Home Board debt. The Foreign Board figures, it may be, are a little high for the constituency.

Rev. R. W. Triot recently closed a splendid meeting with the Tabernacle church, Macon, Ga., in which there were 66 additions. He supplied the Second church, Waycross, until a pastor was procured.

The church at Clarksdale has secured the most beautiful lot in the city for a church building. We are forging on, hoping that when we have done all we can, somebody will come to our aid. We are holding all our meetings in a great tent.

Dr. J. J. Cloar, of Tupelo, recently assisted Pastor W. E. Farr at Blue Mountain in a revival. Twenty-nine united with the church—22 by baptism. The very atmosphere about Blue Mountain is filled with spiritual power.

The speakers from the Th. M. class for the commencement of the seminary at Louisville have been selected. Among the number is Roland Q. Leavell, of Oxford. His subject is "Child-Labor and Rural Education in Kentucky."

Pastor H. L. Thornton, of London, Ky., recently had the assistance of Rev. C. W. Elsey in a fine revival. There were 36 received into the church—30 by baptism. The spiritual activity of the church was greatly quickened.

Dr. S. M. Province is not in favor of the convention discussing the machinery of our organization at the approaching convention. He proposes as a slogan for the convention, "Oil and Steam." We do not agree with our dear brother. Discuss it until everybody is satisfied—take the vote and say no more about it.

Germes of Disease should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.

Adv.

"I've been looking for my husband for the last two hours," said an agitated woman to a calm one. "Don't get excited, madam," replied the latter. "I've been looking for a husband for the last twenty-five years."

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

BLUE MOUNTAIN BREEZES.

We had a great meeting. Rev. J. J. Cloar, of Tupelo, did the preaching and did it splendidly. He won the admiration and love of everybody. The conditions were very much against us, but the blessing came in spite of unfavorable conditions.

Our church is moving under the leadership of Pastor W. E. Farr. Since the first of September we have paid a debt of over \$200; made inside improvements on the church costing over \$500; given over \$700 to missions; paid the pastor's salary up to date, and received over 100 members into the church, about 30 of them being for baptism.

Our new pastor is never satisfied unless there is something "doing." School boys would call him a "hustler."

The closing exercises of the forty-fourth annual session of the college will occur on May 29th and 30th. The address will be delivered by Hon. Julius E. Berry, of Booneville, who is probably the best educated lawyer in Mississippi. Twenty-one young ladies are to receive their diplomas.

The State Summer Normal is to begin June 4th and continue for six weeks, with Dr. W. T. Lowrey as director and Prof. J. E. Brown as local director, and a list of very strong men and women composing the teaching force.

The encampment will open July 15th, and close July 22nd. Dr. W. J. McGlothlin, of Louisville, is to speak every morning, and Dr. L. R. Scarborough, of Fort Worth, every night. That fact guarantees a great encampment. Strong men and women will be in charge of the Sunday School, B. Y. P. U. and W. M. U. work. Rev. J. W. Hickerson will have charge of the personal workers' class, and the Foreign Mission Board will furnish a strong man for the mission study class.

Mississippi Heights Academy is closing a very prosperous session, and Blue Mountain College has never had a more interesting annual session than this, the forty-fourth.

Cordially,

W. T. LOWREY,
President.

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 513 Main St., So. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once.

Adv.

MISSISSIPPI WOMAN'S COLLEGE.

Monday evening Miss May Ringold, of Linn, gave her senior recital in expression. A large audience showed its appreciation of the splendid program. The Glee Club assisted with several selections.

Tuesday night Mr. and Mrs. Jas. D. Pointer, missionaries of the Methodist Episcopal church to Chibuto, Portuguese East Africa, gave us a most interesting evening. Mrs. Pointer gave a short description of their daily life and showed a number of curios. Mr. Pointer gave a lecture upon Africa, illustrated by stereopticon views. They hope to return to Africa soon.

Thursday, Messrs. Kenna and Rich-

ardson, of Mississippi College, spent the day with us and Friday night an enthusiastic crowd of our students had the pleasure of seeing Mr. Kenna win the State Oratorical medal. The contest took place at the Normal College and was very creditable to every one of the five colleges concerned.

Saturday afternoon the younger pupils in expression, voice and piano gave a very enjoyable recital.

Saturday evening the Junior B. Y. P. U. had charge of the services at the Immanuel church. This union has been doing splendid work and the program given was a revelation of what young people could accomplish when intelligently led.

J. L. JOHNSON.

BELZONI.

Our B. Y. P. U. recently gave a demonstration program at Isola after which a union of more than twenty members was organized. The new union at Isola is doing well, and we hope to have them as our guests in the near future.

We are now studying the B. Y. P. U. Manual, the pastor conducting the study.

E. B. McLAIN,
Cor. Sec'y.

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The Baptist Record Book Room

JACKSON, MISS.

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LAST YEAR'S WORK OF SOUTHERN BAPTIST HOME MISSION BOARD.

Victor I. Masters, Superintendent of Publicity.

With a percentage of administrative cost which has never been smaller in its own history or in that of any similar missionary agency, the Home Mission Board of the Southern Baptist Convention on April 30th closed its fiscal year in which its total receipts from all sources were larger than ever before.

The receipts from home mission gifts of the churches in various states were \$362,613.58.

Receipts from evangelism were \$20,670.83, and from supplemental sources, \$34,100.00, making a total of \$417,384.41, as compared with \$387,340.00 from the same sources in 1916, making an increase of \$30,044.00 for the present year.

The department of church extension during the year has raised in cash a total of \$58,691.00. Therefore, the total cash income of the board for the past twelve months has been \$476,075.00.

The board brought over into the year a debt of \$72,000.00 from the previous year. It was the first considerable debt which this board has had for more than a generation. No special season was provided for raising this debt. Therefore, while the board closed the present fiscal year with a debt of \$36,838.00, it is gratified that it has been able to reduce the debt so substantially and without any special effort of the denomination to secure this result.

The board has carried on the work of all of its various departments during the year with unabated zeal and effectiveness.

The co-operative mission work, conducted in conjunction with the various state mission organizations, took \$118,942.00 of the board's resources. In this field alone 18,491 baptisms and 34,039 additions to the churches were secured, while 216 churches and 563 Sunday Schools were organized and 431 church buildings erected or improved.

A summary of all the work of the various departments shows that 37,724 persons have been received into churches by baptism and a total number added of 60,202. One thousand, seven hundred and ten volunteers for the ministry and missions have been reported.

The evangelistic department has engaged 24 evangelists and evangelistic singers who have conducted 345 evangelistic meetings and who reported 16,260 baptisms and 20,942 additions to the churches. This work was conducted at a cost of \$41,295 of which \$24,095 was provided in the freewill offerings taken by the evangelists in the churches they serve.

In the department of enlistment 17 workers were employed for the whole or a part of the year, the average number being about 15. These workers served in six states, held 266 institutes for the education and stimulation of the churches, conducted 35 campaigns in district associations, developed 76 pastoral fields, grouped 85 churches in these fields. Led 22 churches to increase the number of

preaching services, served 64 pastorless churches, secured \$24,181 advance in pastors' salaries, local support and benevolences, raised \$8,518 in cash, and in raising subscriptions for pastors' salaries, benevolences and church building, totaling \$58,524.

In the mountaineer field, embracing the Southern Highlands and the Ozark Mountains in Arkansas, 36 mission schools have been conducted with 201 teachers, and 5,704 students. Two new schools have been inaugurated during the year. The total cost of the work has been \$133,000, of which \$38,000 has been given by the Home Mission Board, while the balance has been stimulated by this gift from among the Highlanders themselves.

In Cuba 35 missionary workers have served 23 churches and 37 mission stations, and taught in 12 day schools. One hundred and fifty-two persons have been baptized and 16 additional Sunday Schools organized. The Cuban work is prospering.

In the Canal Zone the board maintains three missionaries and their families, while the local work employs a fourth missionary. During the year an admirable church building has been erected at Balboa Heights between the Pacific terminus and the City of Panama. The house has cost \$25,000 and is worth more. It is said to be the best house of worship owned by any evangelical body in Central America. There are seven churches in the Canal Zone and a total membership of 694. The value of church property owned by this board in the Canal Zone is \$46,000.

The permanent population of the Zone is about 30,000 and includes many soldiers. Panama City, adjoining the Zone, has 60,000, while there are 20,000 more at Colon, the American terminus. Our missionary superintendent is alarmed over the dissipation and pleasure seeking which seems to dominate the thoughts of many of the young men going from America to the Zone and warns American parents that the enticements to youths are many. He begs that pastors and religious workers in the States follow members of their churches who go to the Zone and try to help them to remain steadfast.

The church building department has received during the year \$58,691 in cash and \$101,956 in subscriptions, making a total of \$160,000. During the year the gifts to churches have been \$33,735 and the loans have totaled \$43,550.

During the year just closed the churches which have been aided by loans or gifts have contributed to missions and benevolences a total of \$183,000.

In the department of publicity and education, a large informational correspondence has been maintained to meet the needs of pastors, women, leaders, Sunday Schools, Young People's Unions and mission study classes. During the year the mission study book, "Baptist Missions in the South" has been printed in its second edition and which is almost already exhausted, while the most popular book which has been issued by this department, "Country Church in the South," has almost exhausted a

5,000 edition in the five months it has been before the public. This book has received innumerable commendations among Baptists and also that of other country church and life experts.

Among the Indians the board is maintaining seven missionary workers and four churches for the Blanket Tribes and also rendering service in 12 government schools. Among the five civilized tribes, the board co-operates with the Oklahoma State Board in maintaining 10 missionaries and a superintendent, who have, during the year, baptized 186 converts and raised for all objects \$8,720.

The work among the Negroes has engaged 38 missionaries in addition to the three Negro evangelists already reported in the evangelistic department. Besides the instructions which have been given the Negroes in two educational institutions and in the institute and other meetings held, these missionaries reported 2,627 baptisms and 4,848 additions to churches.

In the foreigner service in port and in inland cities, in schools and in pastoral work, through both women and men missionaries, the board has during the year had 35 missionaries engaged who have preached the gospel in French, German, Italian, Flemish, Swedish and Spanish tongues. In addition, this board has in its co-operative service in Texas and Louisiana aided in maintaining more than twenty Mexican missionaries and a total of 14 workers among the foreigners in Southern Louisiana.

It has been a great year and most successful in the activities of this mission agency of the Southern Baptist people. It is always unsafe to stress as a primary matter economy in its administrative expenditures when an agency is engaged not in a commercial operation, but in efforts to stimulate and enlarge human personalities, to create spiritual values. At the same time the Home Mission



Board is rejoicing that it has been able to secure such significant spiritual results as outlined above with a percentage of administrative cost never less in its own history and hardly surpassed by any other evangelical mission agency which operates in the American home mission field.

THE MILLINGTON MEETING.

Ben Cox.

My daughter, Mamie, and I had a very gracious ten days at Millington, Tenn. Pastor Brown said it was one of the very best meetings in many respects the church has ever had. There were about one dozen additions, and much spiritual interest was shown.

Pastor B. W. Brown and his estimable family occupy a very warm place in the hearts of the citizenship of Millington. Brother E. A. Harold is to be congratulated upon the fine progress being made by the Sunday School under his leadership.

Millington people are leading our noon prayer meeting for about ten days, and we are having some very joyous occasions together.

The WEEKLY BULLETIN

BAPTIST SUNDAY SCHOOL BOARD
Nashville, Tennessee

NEW BOOKS for the New Orleans Convention

Church Organization and Methods. A Manual for Baptist Churches. Postpaid, \$0.60.

By Burrows-Wolfe-Henderson-Lawrence. These five brethren were constituted a commission at the 1916 Convention to suggest a pattern as a working basis for a uniform program of denominational activities.

Life of Robert J. Willingham, D. D. Postpaid, \$1.50

By his daughter, Elizabeth Walton Willingham. Illustrated. Two full-page portraits. 282 pages.

Dr. Willingham was a man with a big heart and a world-wide vision. His intense missionary zeal and enthusiasm was manifested both as pastor and Corresponding Secretary of the Foreign Mission Board. The author has displayed great tact in arranging the subject-matter as to make it of thrilling interest, which grips from the beginning. This book is a valuable asset to Southern Baptist literature.

Philippians. By T. P. Bell. Postpaid, 75c.

The latest of the Convention series of Commentaries. The author was well suited to write this book. He was for many years editor of the Christian Index.

BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Avenue, North

Nashville, Tennessee

Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for May 27.

THE HOLY SPIRIT AND HIS WORK.

John 15:26; 16:14.

Golden Text: "He shall teach you all things" (John 14:26).

Lesson connection. — The present lesson follows that of two weeks ago on the vine and branches. Jesus and His disciples were on their way to Gethsemane where He was to be betrayed. The disciples were heavy-hearted over the going of the Master. Jesus speaks to them these comforting words.

The outstanding facts of the lesson are the personality and work of the Holy Spirit who is to succeed Christ in His work on earth as His personal representative.

I. The Spirit a Person.

One of the strange facts of Christian history is the little emphasis placed upon the Holy Spirit. We find no scarcity of literature on other fundamental doctrines, but little on the Holy Spirit until modern times. The confession of the Ephesian disciples seems a fitting description of this long period, "We have not so much as heard there be a Holy Spirit."

One thing is made very clear in our lesson, that the Spirit is a distinct person. There is danger of thinking of him as a mere influence. Quite often in prayers he is referred to as it. To refer to the Spirit as "it" betrays, to say the least, a weakened sense of his personality. Note the words referring to the Spirit in the lesson. The masculine pronoun he is used eleven times in the few lesson verses. "He" is a correct rendering of the original too. Not only is the Spirit's personality seen in these reference words, but also in the works which are ascribed to him. An "it" cannot testify of Jesus. An "it" cannot convict of sin, righteousness and judgment. An "it" cannot guide erring men into all truth. The keener our sense that the Holy Spirit is a divine person, the more fully will he be able to perform his work in and through us.

II. The Spirit a Doer.

The above phrase, "the Spirit a doer," is intended to emphasize the work of the Spirit as the personal representative of Christ on earth. He is brought before us as the "advocate," the one who "bears witness," the one who "convicts," or "reproves," the one who "teaches" and "guides." These important aspects of the Spirit's work should be noted carefully.

1. The Spirit as advocate or helper. — "But when the Comforter (better Advocate, Helper) is come * * * even the Spirit of truth" (15:26). A message of cheer comes to the heavy-hearted disciples in that, though Jesus will go away, He will send another to help them in the difficulties which they are to meet. The word translated "Comforter" literally means "the called to the side

of" to help. It is the same word translated "Advocate" in I John 2:1. "And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." Wonderful provision this which the Father has made for His redeemed ones. Jesus up yonder helping us with the Father, pleading the merit of His propitiatory sacrifice if we sin; the Holy Spirit down here with us and in us, our earthly Advocate, helping us whenever and wherever we have need. Do we have love, joy, peace? He is helping us. Do we have long-suffering, kindness, goodness? He is helping us. Do we have faith, meekness, self-control? He is helping us. Do we feel inclined to pray when cold and careless? He is helping us. Do we have liberty and persuasiveness in prayer and service? He is helping us. Do we have boldness and confidence to defy discouragement in the face of difficulties? The Omnipotent Spirit of the eternal God is helping us.

2. The Spirit as Witness. — "He shall testify of me * * * for he shall not speak of himself" (vs. 26, 13). As Jesus came to testify of the Father, so the Spirit came to testify of Jesus. It is the Spirit who realizes and vitalizes the message and Person of Jesus Christ in the heart of the believer. After three years of faithful teaching by the Teacher of all teachers the eleven disciples never go beyond the primary class in the deep things of Jesus. But when the Spirit came they advanced in knowledge of the message, Person, and program of Jesus by leaps and bounds.

3. The Spirit as one who convicts. — "And when he is come he will reprove (or convict) the world of sin, and of righteousness, and of judgment * * *" (vs. 8-11). This is the one fundamental, positive, clear statement of the New Testament on the mission of the Holy Spirit to the lost world. Lost men, first of all, are to be convicted of sin. What sin? That of unbelief; "because they believe not on Me." Unbelief is the one monumental sin. It is the head waters from which all the foul streams of pollution flow. It is the great trunk-sin out of which all the corrupt branches of iniquity grow. It is the prolific mother-sin which gives birth to the whole brood of blighting transgressions against God. The Spirit of God is to direct his assaults against the submarine base of unbelief.

Again, the Spirit is to convict the world of righteousness; "because I go unto My Father." Many said that Jesus was a deceiver; that He had a devil; that He did not rise from the dead. But He claimed to be the Son of God. How is the world to know that He was the Holy One of God? He will ascend to the Father and the Spirit will descend into the world and convict and convert men and communicate the righteous life of Christ to them. Then shall they know that He is the Holy One of God.

The Spirit also is to convict of

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judgment; "because the prince of this world is judged." What prince? The devil. He was judged in the temptation of Jesus and defeated. When Jesus went to the cross and rose from the dead, Satan was judged and defeated. The fact that the world's black-hearted prince has been judged and defeated in personal combat with the Son of God is the pledge and guarantee of judgment upon all his followers.

4. The Spirit as guide. — How much the disciples of Jesus will need an unerring infallible guide when He is gone. Here it is, "He will guide you into all the truth * * * He will show you things to come." They are not to be left to their own understanding about the truth. There are reaches of truth which they could not bear then. The Guide will make all clear to them.

Teaching Nuggets.

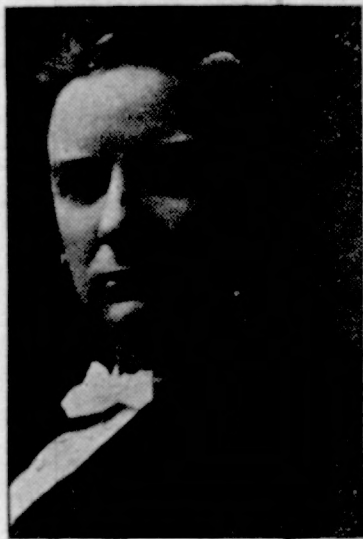
1. The three-fold relationship. — The personal relationship of the Spirit to the believer is to be three-fold: "with," "in," "upon" (John 14:17; Lk. 24:49; Acts 1:8). "With" indicates the approach of God to the soul, convicting of sin, presenting Christ as the object of faith, imparting faith, and regenerating. In describes the abiding presence of the Spirit in the believer's body to give victory over the flesh, to create the Christian character, to inspire prayer, to apply the Scriptures in cleansing

and sanctification, to reveal Christ." Upon describes the continuous activity of the Spirit through the believer in his Christian service, giving him power for service, making him efficient witnesses of Jesus.

2. The three-fold secret. — The gracious blessing of the Spirit's presence is for every believer, from the humblest to the greatest. J. M. McKonkey forcibly presents the three-fold secret after this fashion: (1) The secret of his incoming—repentance and faith. "Repent * * * every one of you in the name of Jesus Christ * * * and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off." (2) The secret of his infilling: "Yield yourselves to God." Some books I have read on the Holy Spirit err at this point. The anxious believer is urged to wait for God to fill him. It is a question of waiting for God to do something. The essential fact lies in God's waiting for the believer to do something, to surrender his life wholly to God. This done, the question of the infilling of the Spirit is settled. (3) The secret of his constant manifestation, "Abide in Me and I in you." If the Spirit of God is to manifest Himself continuously through the believer, abiding in Christ is necessary.

WATER VALLEY.

On the first Lord's Day in May, Brother Walker entered upon the fifth year of his pastorate here. We had an anniversary service in which reports were made from the church treasurer, Sunday School, W. M. U. and the B. Y. P. U., all showing a phenomenal increase in every way. The year prior to the coming of Brother Walker, our Sunday School



Pastor A. A. Walker.

averaged in attendance 99, against 222 last year. The treasurer of the school handled \$160.20 the year before he came, against \$772 last year. No B. Y. P. U. then, but one with an average attendance of 50 now. The W. M. U. has grown from less than 25 members to about 70. Our membership has increased from 369 to 602. During the four years that our present pastor has been with us a little more than \$23,000 has been given for all purposes. When he came we were in debt and our church property badly run down. Today we are out of debt, with money in the bank, and our coal for next winter in the engine room and all paid for. Quite a neat sum of money has been spent in beautifying our house of worship and now there is not to be found a church anywhere in the State

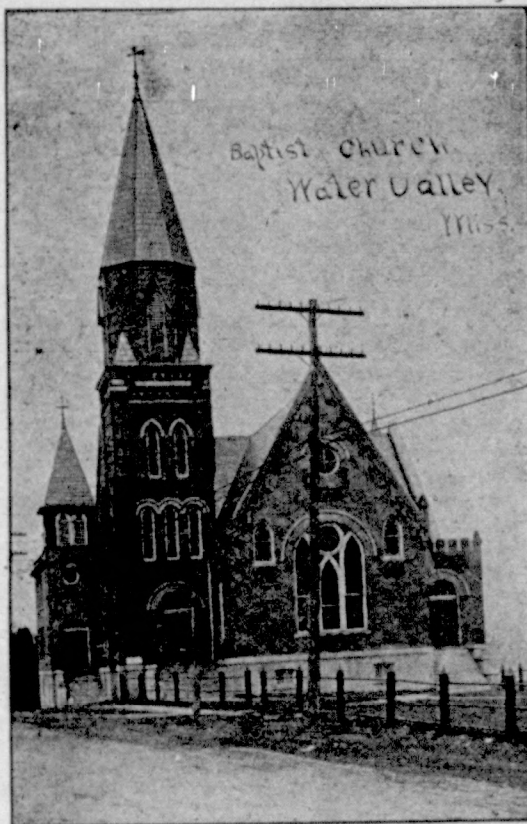
Calomel Today Sick Tomorrow

Dose of Nasty Calomel Makes You Sick and You Lose a Day's Work.

Calomel salivates! It's mercury, Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50 cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.



Water Valley Baptist Church.

that surpasses ours in comfort and equipment. One brother testified in the anniversary service that he had been in this church forty-five years and that we are in far better condition today in every way than ever before. Brother W. W. Nash testified that he heard one of our former pastors say one day that our Sunday School reminded him of an orphan's home—but today (strange to say) there are more people in our adult department than there are in the intermediates, juniors and primaries, all combined.

Our pastor, after four years' hard work, has a stronger grip on the hearts of our people than ever before. He has a large body of substantial business and professional men supporting him in his every effort. He is a born leader of men and we think that accounts for the large number of adults in the Sunday School. He is an evangelistic preacher—one who sews his messages together with good old Bible doctrine. Many have been made to rejoice in the discharge of their duty after long years with a stricken conscience by being buried with Christ in baptism at his hands. He preaches to Yalobusha county through one of our city papers. We are all happy with no divisions, no factions, no friction—all cemented together in brotherly love. We are sending our pastor to the convention—and plans are on foot for giving him a car that he may take care of the great field surrounding our city.

ELLIS & GREEN.

In a Glasgow car was an aged Irishman with a pipe in his mouth.

The conductor told him he could not smoke, but he paid no heed. Presently the guard came and said with irritation, "Didn't I tell you you couldn't smoke in this car?" "Well, Ol'm not smoking." "You've a pipe in your mouth." "So Ol have me feet in me boots," replied Pat, "but Ol'm not walking."

CORINTH CHURCH.

About three weeks ago our parsonage burned.

We already had a debt of \$15,000 so that looked like a rather discouraging situation, did it not?

Under the wise and faithful leadership of our pastor, Dr. R. S. Gavin, who chafes under a church debt, the deacons had thought and prayed and thought again, but it looked like the difficulties were almost insurmountable.

We had planned a meeting before the fire, and were hoping that in some way we could pay off one-half the amount at the close of the meeting. After the fire it looked so discouraging that some of us wondered if we had not better call the meeting off, but we decided to go ahead and leave it to the Lord. Brother W. A. McComb came to us to do the preaching, and he was and is the man for the place and time. The unanimous co-operation of pastor and membership has been beautiful and hearty. Not an unkind word has been heard by the committee, nor has an unkind look been received, so far as I know. I think it will mean a great spiritual uplift to our own church, and I hope it may mean an inspiration to many others.

For Worm-Ridden Children USE Brown's Vermifuge Comfits or Worm Lozenges.



Children often look pale and sick from no other cause than worms in the stomach and bowels. Parents are too apt to overlook the symptoms and allow worms to do their harmful work in children. In fact, much sickness, attributed to other causes, is occasioned by worms.

Brown's Vermifuge Comfits or Worm Lozenges

will entirely eliminate worms from the system without the slightest ill-effect to the most delicate child. The combination of ingredients used in making Brown's Vermifuge Comfits, is such as to give the best possible effect with perfect safety. Physicians everywhere prescribe these tablets because they are absolutely safe with all children and they completely destroy the worms. For sale by druggists. See a box.

Curtis & Brown Mfg. Co., (Ltd.),
215-217 Fulton St., New York, N. Y.
Send five 2c stamps for full set of 7 costume paper dolls of all Nations.

CONSTIPATION

You are apt to think lightly of a slight case of constipation. Did you know that constipation is incipient auto-intoxication or self-poisoning? You cannot be too careful, for constipation without treatment is liable to become the source of far more serious ills. To be entirely healthy and have a clean body, it is necessary to keep the bowels clean and the liver active. When constipated, take Van Lax for it is the ideal treatment for constipation. Contains no Calomel and no habit-forming drugs. Does not gripe or nauseate. It is pleasant in taste and results. Sold everywhere by the best dealers. Manufactured by Van Fleet-Mansfield Drug Co., Memphis, Tenn.

Vapo-Cresoline For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrhs.

Don't fail to use Cresoline for the distressing and often fatal effects of these ailments. It is a simple, safe, effective and drugless treatment. Vapo-Cresoline cures the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it relieves the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with every breath, soothes the inflamed mucous membrane of the throat, and stops the cough, assuring restful nights. Cresoline relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria. Cresoline's best recommendation is its 37 years of successful use. Send postal for Descriptive Booklet.

FOR SALE BY DRUGGISTS

THE VAPOR-CRESOLINE CO., 41 Corland Street, New York

and Legation-Building, Montreal, Canada.

After a few days some of the folks began to take heart, and faith began to grow and some began to say, "Let's just pay it all off and be done with it." After digging into the matter, we found that it would probably be just as easy to pay all as to pay half, because we had a new and much stronger appeal.

A committee was appointed to look into the situation on this line, and the church honored me by making me chairman of the committee.

I haven't time to go into the details, many of which I know you would be interested in, but will say that we are not only going to pay the original \$15,000, but I verily believe that there will be a substantial overflow as a nucleus for a new parsonage.

HUGH E. RAY, Ch'm.

"FROM DEATH UNTO LIFE."

"We know that we have passed from death unto life, because we love the brethren" (I John 3:14).

There are four facts to be considered.

First, we were dead—dead in trespasses and in sin.

"Wherefore, as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned" (Romans 5:12).

And you hath he quickened who were dead in trespasses and sin.

Even when we were dead in sins, hath He quickened us together with Christ (Eph. 2:1, 5).

Second, we know we were dead. We are conscious of the fact that we were dead, because we know that we have passed from death unto life.

Third, we are made alive. How are we made alive? How do we know that we are alive?

Now if we be dead with Christ, we believe that we shall also live with Him.

Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him (Rom. 6:8-9).

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.

That whosoever believeth in him should not perish, but have eternal life (John 3:14, 15).

The blood of Jesus Christ His Son cleanseth us from all sin (I John 1:7).

And this is the record that God hath given to us eternal life, and that life is in His Son.

He that hath the Son, hath life, and he that hath not the Son of God hath not life.

And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son, Jesus Christ. This is the true God, and eternal life (I John 5:11, 12, 20).

Fourth, proof that we have eternal life, have passed from death unto life; because we love the brethren.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

Herein is our love made perfect that we may have boldness in the day of judgment; because as he is so are we in this world.

There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.

We love him because he first loved us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also (I John 4:15, 21).

Notice that the present and past tense is used in these Scriptures. We are not to literalize the Scriptures, in any point, for where the natural, or material language is used, it is only a symbol or figure, pointing to the real, the spiritual. Notice the beau-

tiful figure of our death, burial and resurrection, portrayed by Christ's literal baptism, death and resurrection.

Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism, into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin (Rom. 6:3, 7).

If we have passed from death unto life, and there is no more condemnation to us who are in Christ Jesus (Rom. 8:1) if we have been buried with Christ in baptism been raised up by the glory of the Father, we are new creatures in Christ Jesus.

Therefore if any man be in Christ he is a new creature; old things are passed away; behold all things are become new (II Cor. 5:17). We have already died, been buried and resurrected, spiritually, so there is only to put off this body in the flesh. And it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is (I John 3:2). For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting?
O grave, where is thy victory?
The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord (I Cor. 15:53, 58).

LENA POE.

Protection Against Infection.

If you bruise, cut or burn yourself or get a splinter in your flesh, do not neglect the wound just because it is slight. Many deaths from blood poison have resulted from neglecting just such slight wounds. For nearly a century Gray's Ointment has been used as a protection against such infection. You will find a box of this ointment in thousands of homes. It costs only 25 cents and will last indefinitely. You cannot afford to be without it. Get a box from your druggist today. For allaying pain and healing abrasions and eruptions of the skin, boils, sores, cuts, bruises, burns, etc., it has no equal. For a FREE sample, write W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn.

A widower who was married recently for the third time and whose bride had been married once before, wrote across the bottom of the wedding invitations, "Be sure and come; this is no amateur performance."

TRY THIS FOR YOUR HEALTH

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, uric acid poisoning, and diseases of the kidneys, bladder, and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably benefited or permanently relieved.

I believe that the Shivar Spring is the greatest mineral spring ever discovered and I believe it so firmly that I offer to send you enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case, I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life-friend of the Spring. If I lose I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shivar Spring.

Box 18E, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price in full upon the receipt of the two empty demijohns which I agree to return within a month.

Name

Address

Shipping Point

(Please write distinctly)

In a recent meeting held in the First church, Anderson, S. C., Dr. J. M. Vines doing the preaching for one week, there were 103 received for baptism; many joined by letter.

American people have a very high appreciation of the humor of Englishmen, and have been specially tickled by a story Colonel Cody used to tell. He said that some years ago an Englishman who had never been in the West before was his guest.

They were riding through a Rocky Mountain canyon one day, when suddenly a tremendous gust of wind came swooping down upon them and actually carried the Englishman clean off the wagon seat. After he had been picked up, he combed the sand and gravel out of his whiskers and said:

"I say! I think you overdo ventilation in this country."

"Gertie," said a mother to her five-year-old daughter, "here's a dime. Run down to the drug store and get me a bottle of sweet oil."

Gertie started down the street, but soon came running back to ask,

DAISY FLY KILLER

placed anywhere, attracts and kills all flies. Neat, ornamental, convenient, cheap. Lasts all season. Made of metal, can't rust or injure anything. Guaranteed effective. Sold by dealers, or sent by express postpaid for \$1.

HAROLD SOMERS, 150 DeKalb Ave., Brooklyn, N.Y.

Ingrowing Toenails Corrected.

Here is an absolute remedy for ingrowing toenails. Hall's Ingrowing Nail Remedy quickly and permanently ends ingrowing nails. Positively guaranteed by money-back offer. Sold by druggists or by mail postpaid for 50c, from

E. J. Hall Drug Co., Jackson, Miss.

Free Offer

Officers of women's church societies desiring to raise funds for their church, will receive on application a very attractive proposition, involving no expense or outlay. State official title and name of church society when writing.

Address PAUL H. HYDE,

Drawer 36, Buffalo, N. Y.

GOOD TEACHERS WANTED: The demand for college and high school specialists along literary, scientific and industrial lines far exceeds the supply. We have some very choice openings now. Write for booklet. **SOUTH ATLANTIC TEACHERS' BUREAU**, Geo. J. Ramsey, M. A., LL. D., Pres., Raleigh, N. C.

CANCER SUCCESSFULLY TREATED

The record of the Kellam Hospital is without parallel in history, having successfully treated without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. **KELLAM HOSPITAL**, 1617 W. Main St., Richmond, Va.

Scientific Treatment for Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. **RENWAR** is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis, of the Nashville Railway and Light Company, says, "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists, price 50 cents, or by mail from **WARNER DRUG COMPANY**, Nashville, Tenn.

"About how sweet do you want it, mamma?"

"The King of Germany," announced the teacher in a solemn voice, "is called the Kaiser. Now can any of you tell me what the ruler of Russia is called?"

"The Czar," roared the class. "And what is the Czar's wife known as?"

Only two voices answered this time:

"The Czarina."

"Ah," said the teacher, eyeing his flock fondly, "that is very good. Now who can tell me what the Czar's children are called?"

"Czardines," yelled one little boy, triumphantly, while the master wept.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and \$1.00 at all Drug Stores.